

winter/spring 2010

inSpire

Princeton Theological Seminary

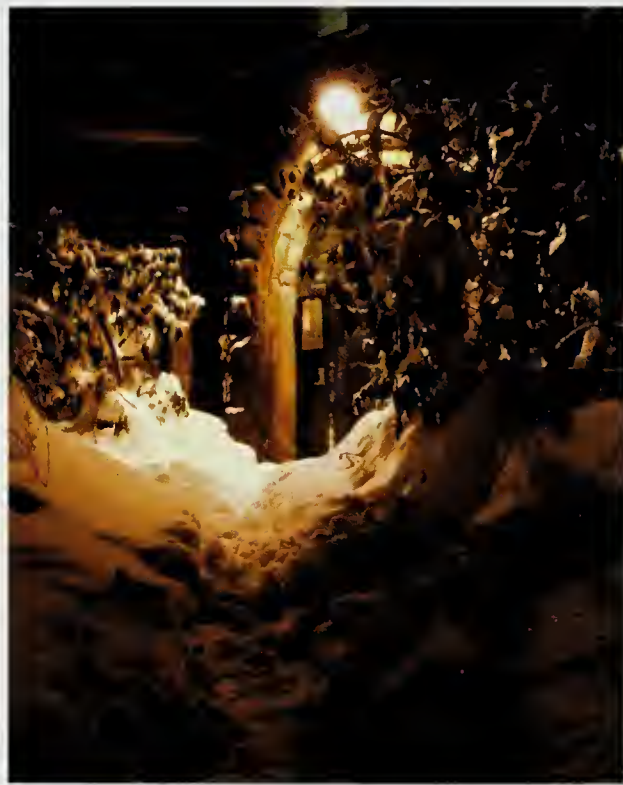
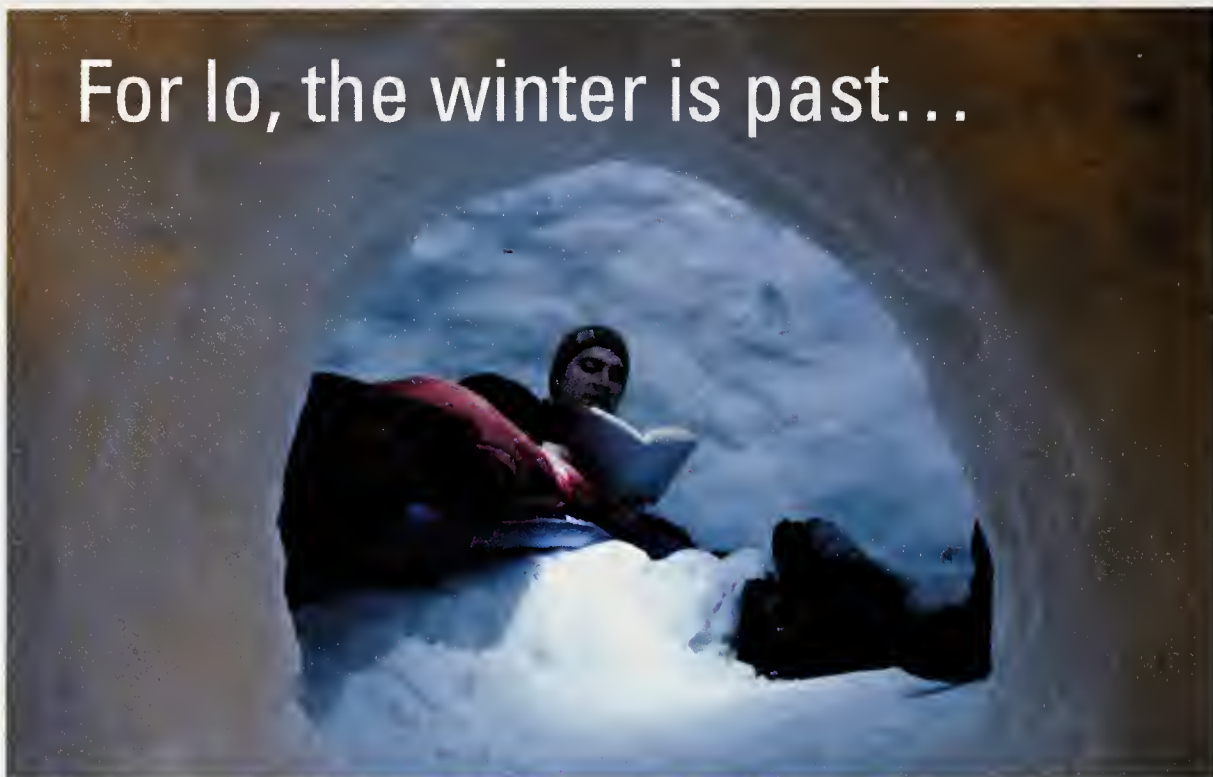
BUILDING BLOCKS OF MINISTRY

School of Christian Vocation and Mission
Supports Leaders in Changing Church and World

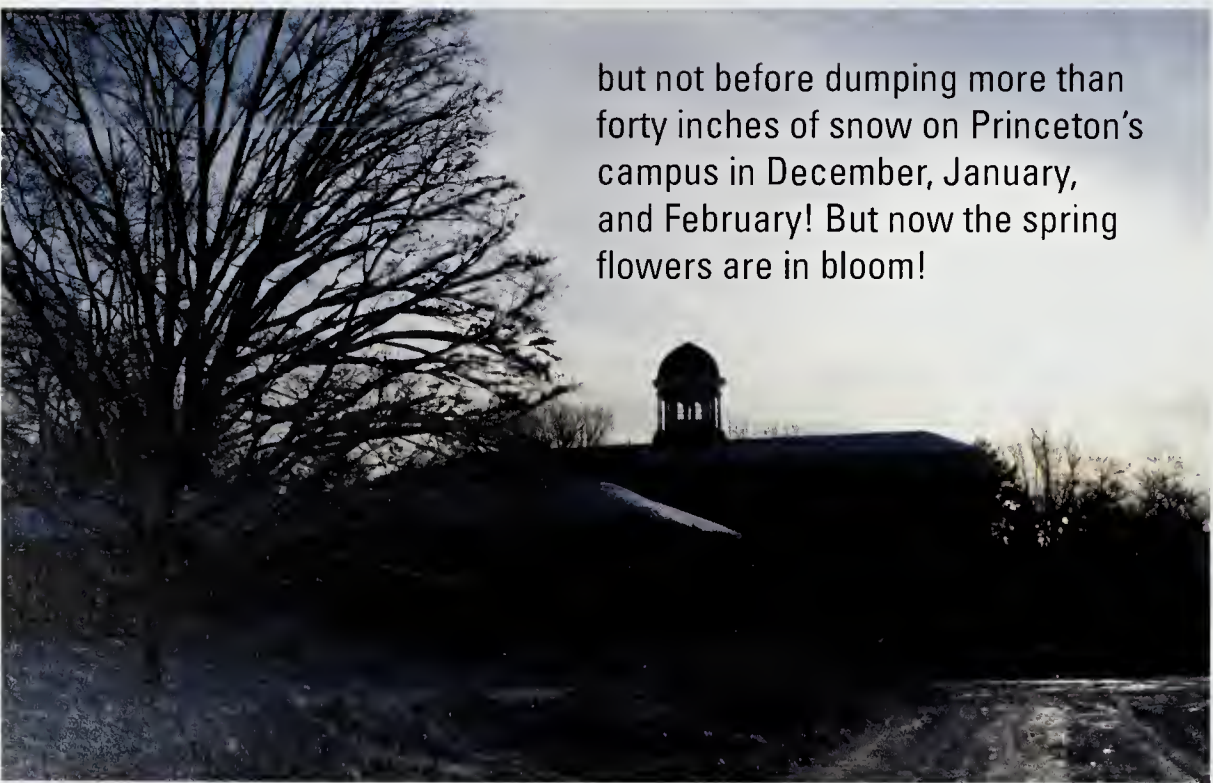
Also in This Issue

Faculty Experience Church Worldwide • From the Heart of Haiti

For lo, the winter is past...



but not before dumping more than forty inches of snow on Princeton's campus in December, January, and February! But now the spring flowers are in bloom!



PRINCETON IN PHOTOS

WINTER 2010 photographs by Becca Arrowsmith and Len Turner

Winter/Spring 2010
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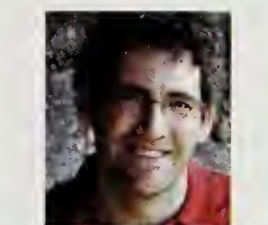
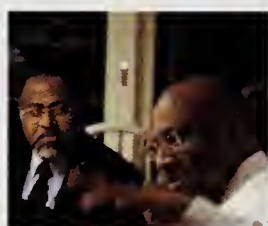
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Building blocks suggest the construction of new strategies to provide continuing formation for ministers and laity in new roles, and the Seminary's commitment to contributing to the upbuilding of the church.



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The anniversary of Calvin's birth was indeed a world celebration, and many PTS alumni/ae contributed to it.
BY ELSIE McKEE

Also in this issue, see photos of the 2009 alumni/ae reunion and read about Reunion 2010; read a story about a student doing field education as an intern in the mayor's office in Newark, New Jersey, by Sarah Messner, and read a story about a PTS graduate from Australia who is a teacher and poet, by Barbara Chaapel.

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LETTERS

From the President's desk

Dear Friends and Colleagues,

The year that has recently ended (2009) was the 500th anniversary of the accession to the English throne of King Henry VIII, he of the six wives, neatly tabulated in the schoolchild rhyme: divorced, beheaded, died, divorced, beheaded, survived. I recommend to anyone Hilary



Photo: Jon Roemer

Mantel's Booker Prize-winning *Wolf Hall* for her humanly observant account of Henry's foibles. But for most of us, 2009 primarily

celebrated the 500th anniversary of the birth of John Calvin, the Frenchman from Noyon who, especially through his ministry in Geneva, focused and articulated what became known as the Reformed tradition.

Our distinguished faculty member Elsie McKee is our resident Calvin expert. In celebration of the Calvin anniversary she translated the 1541 French edition of Calvin's *Institutes of the Christian Religion*. This was a mammoth undertaking (735 pages), and it has been much praised for its accurate and felicitous translation. As part of the celebration of Calvin, during last summer Elsie McKee lectured in Beirut, Korea, Taiwan, Japan, Australia, and New Zealand, as you will see in her article. With more than twenty-five speaking engagements, she both kindled new interest in Calvin and was herself encouraged by finding enthusiasm in unexpected places.

Cleo LaRue is one of the finest preachers I have ever heard. Last summer he returned to India to teach homiletics. Preaching, especially good preaching, is so tied to the nuances of a local culture and the moods of a congregation that

it takes particular skill to teach it in a cross-cultural context. I truly admire that kind of endeavor, and I asked him what most excited him about his visit. He replied, "What most excited me about helping Indian students learn the basics of effective preaching was their unquenchable thirst for knowledge and their commitment to ministry under very difficult circumstance."

Last October Dennis Olson, another of our most gifted and imaginative teachers, visited Beijing for the first time to speak at a conference on Sino-Christian studies. He told me that he spoke about the biblical grounds for cross-cultural engagement and for the translation of the Christian biblical tradition—the Tower of Babel, the Israelites plundering the Egyptians in Exodus—and the use of this tradition in the history of biblical interpretation as a warrant to adapt biblical themes and concepts in light of Greek philosophy and culture. He then brought this into conversation with Andrew Walls's notion of the "translation principle" in Christianity and concluded with a few brief implications for the intercultural engagement of the deep and rich Chinese culture with a complex variety of forms of Christianity through a long history in China stretching back to the seventh century.

I am lifting up these three cases (and they are not atypical) because they show the creativity and imagination among our faculty as they translate our tradition into new contexts. Such translation is always two-way: they bring gifts and they in turn are enriched by the experience of those whom they teach. This effort of imagination is part of the energy behind our new library project, which is not at all passive (not just a new building), but active, because it is all about dynamic kinds of access and beginning new conversations. These are harsh times in the economy, yet I see energy and creativity all around me. As I write Ellen Charry is leading a large group

of students studying in Jerusalem, we have a January short-term course on Islam taught by Dr. Amjad-Ali, and Kenda Creasy Dean is in New Orleans speaking at the Congress on Evangelism alongside William Paul Young, author of *The Shack*.

Lest anyone think that our interest is only overseas, please may I draw your attention to the article on the transformation and revitalization of continuing education, which is so committed to serving pastors and congregations in America. Under the leadership of Charles Kalmbach and guided by an advisory group of faculty, pastors, and laypeople, continuing education—still housed in the Erdman Center—will mark its new identity with a new name: the School of Christian Vocation and Mission. In response to research and conversations with alumni/ae, pastors, and laypeople, including many of you, Princeton Seminary is expanding its resources in supporting those in ministry as they take on new and changing roles as pastors and church leaders. Our goal is to support the many transitions and tasks in ministry with theological depth and accessible delivery systems that fit a changing church and world. Please read the article!

And of course we are all thinking of Haiti, and the many there who lost life and shelter and a sense of well-being in the devastating earthquake. Members of our own staff and community from Haiti were touched by the tragedy. We in the Seminary community join all of you in prayer for our neighbors there, and in offering them our tangible support and resources. Please read the moving essay in this issue by our alumnus Kent Annan, who has worked in Haiti for seven years.

Yours sincerely,

Iain R. Torrance

LETTERS

Frankly Speaking

Greetings from Geneva, Switzerland, headquarters of the World Council of Churches. I am a Princeton alumna from Kenya and I love reading *inSpire*! I enjoyed your article "Frankly Speaking" (summer/fall 2009 p. 49). First, I congratulate PTS for establishing the Office of Multicultural Relations. I pray that the Seminary community will make good use of it, for its services, I believe, will go a long way in strengthening Christian witness in "culturally confused" churches.

Second, I am writing to suggest a reading that I find very appropriate for what you are trying to achieve: a book the late Professor Letty M. Russell left unfinished but that was recently published titled *Just Hospitality: God's Welcome in a World of Difference*, edited by J. Shannon Clarkson and Kate M. Ott (Westminster John Knox Press, 2009). Letty was a friend, mentor, and a coworker in global feminist theological education and she practiced what she preached and taught. I hope you find the book helpful.
Nyambura Njoroge (Ph.D., 1992)
Geneva, Switzerland



The Mace's Tale

Let me thank you for an excellent issue of *inSpire*. There was so much of interest in it about the students who were graduating, I just had to find out what happened to those pictured. Then I turned to the story about the mace. It was very well done and told the story just as I had narrated it to you.

I have friends who were in later classes at Princeton Seminary and whom I did not know, who are residents of the Florida Presbyterian Homes now as I am. I did not tell them that this issue of *inSpire* had a story in it about the mace. Then they received their issue and remarked, "Why didn't you tell us about this before!" "That was an interesting account, and I remember Dr. [Charles] Fritsch very well." "You certainly did something for the Seminary." Of course, I enjoyed their comments.

Samuel G. Warr (B.D., 1940)
Lakeland, Florida



Pass It On

inSpire's clear writing and lively features are always interesting to me. I often find something to clip and pass along to someone else—most recently the John Calvin web site. I had lunch recently with a friend, Ruth Leach, whose husband, Barton B. Leach (M.Div., 1959; Th.M., 1967), would have celebrated his fiftieth anniversary reunion and she said she also looks forward to *inSpire*. It is a great tool for outreach and it helps keep strong the ties many of us feel to the Seminary. Although I am not a graduate, my ties go back to my grandfather, great-uncle, father, and also my husband, Jon Black (M.Div., 1972), who went to PTS, and most recently my experiences at the summer institute and reunion, which were invaluable to me. In a time of vanishing media and budget constraints my hope is that *inSpire* will continue to remain strong and vital.

Jane Leishman Black
Carlisle, Pennsylvania



Princeton Seminary Puzzles

Yes, my wife, Jan, and I completed *The New York Times* crossword puzzle referred to in the "Fun Fact" in the summer/fall 2009 *inSpire*, and got the answer. I am a graduate of PTS, D.Min. 1969. In the past two to three years my wife and I have been doing a lot of crossword puzzles because they are fun, they keep the mind active, we learn new words we've never heard before, and we are intrigued by the clues and the themes. All in all, crosswords are a lot of fun, but time-consuming.

Jim (D.Min., 1969) and Jan Rettig
Woodinville, Washington



Left to right: Duncan and Tertia Watson, Joan and John Miller

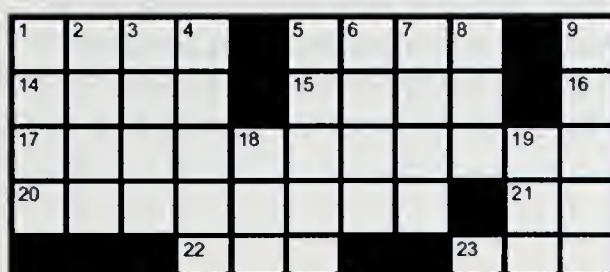


Friends from Around the World

My wife, Tertia (Le Roux) Watson (special student, 1959), and I saw old friends John Miller (B.D., 1961) and Joan (Chin) Miller (B.D., 1961) when they came to Melbourne, Australia, to attend the world Parliament of Religions in December. John is from Northern Ireland, Joan is from Jamaica, Tertia is from South Africa, and I am from Australia, having left New Zealand when I was eight years old. We all met in Princeton, and next year both couples will celebrate their fiftieth wedding anniversaries.

After graduation, John and Joan spent several years in Northern Ireland, and have been in England for more than forty years, John as a minister of the United Reformed Church, first in London and then in Reading, England, where he has retired. Tertia and I retired to Kallista, Australia, in 1997, she from social work in child protection and I as a parish minister in the Uniting Church. I did my doctorate in New College, Edinburgh, under T.F. Torrance, the father of President Iain Torrance. I first met T.F. Torrance in 1959 at Princeton!

Duncan S. Watson (B.D., 1960)
Kallista, Victoria, Australia



inSpire INTERACTIVE

Transition into Ministry

As you will read in this issue, continuing education at Princeton Seminary has a new name and a new ministry to better meet the needs of pastors and congregations in a changing church and world. The School of Christian Vocation and Mission has been conducting research in order to discern how best to serve pastors and congregations, and one area that has become a focus is the transition into ministry. For this *inSpire* interactive question we asked what was the biggest single challenge in ministry our alumni/ae faced during the first ten years after graduation. We thank everyone for their responses; all responses are available in the online version of the magazine at www3.ptsem.edu/inspire.aspx. We invite you to read them all!



My biggest challenge as I faced the beginning of my ministry was probably premarital counseling. Absolutely no material was provided me in seminary for this task. I have developed my own materials and have been asked to publish them (which I have yet to do). I require a five-hour counseling program for all couples at whose marriages I officiate. It has been very successful and appreciated by the couples whom I have married.

Richard B. Anderson (M.Div., 1963)
Ft. Lauderdale, Florida



I didn't have anybody who could tell me how to actually do my job. So, I didn't really know how important it was to keep dysfunctional people out of power or how you actually get men to open their checkbooks or how you put people together so that they work in synergy. I remember John Claypool told a group of us talented orators (when we were twenty-four) that in ministry you can never really take anyone farther than you've been personally. I had the sinking feeling that he was right, and he was. I knew nothing of loss, nothing of recovering meaning when your marriage fails, nothing of the frustration of unemployment—nothing of the major issues that define the second half of life. Thank God, I was a community builder with vision. I got by on that until I grew up.

Chuck Rush (Ph.D., 1991)
Summit, New Jersey



My biggest challenge was being comfortable with my identity/function as an effective spiritual leader in the community. Beyond pastoring two Maine churches, I was known as the "town pastor," taking care of human needs for those without adequate housing, clothing, and food (Matthew 25). The first crisis came. My wife answered

a manse phone call from a desperate lady pleading, "Could your husband fix my leaky roof?" While she wanted to respond honestly, "He doesn't even know how to fix our roof!" she kindly remarked, "Yes, he will fix it with friends from the Rural Community Action Ministry." I needed a greater appreciation of the role of religion in the public square (and for carpentry...). What does the gospel say to those in the marketplace who are not in the church? We have come a long way with faith-based initiatives and neighborhood partnerships; and, we have a long way to go.

Jeffrey M. Young (M.Div., 1978)
Arlington, Virginia



My biggest single challenge in ministry during my first ten years after graduation was learning how to make pastoral visits—visits that include the intentional sharing of faith in Christ. I was blessed to be called to a congregation that encouraged me to fulfill their high expectations of a pastor. People would ask for prayer. Colleagues in the ministry, continuing education seminars, and several books helped me to meet this challenge. I learned how to direct conversations about faith and to listen. A regular schedule for visiting in the hospitals, nursing facilities, and the homes of members and potential members has enabled me to discern the spiritual needs of the congregation and has helped the congregation to be receptive to the ministry of their pastor.

Laurence N. Woodruff (M.Div., 1955)
Cincinnati, Ohio



Actually what I have found most challenging in the seven years since I returned to the parish ministry (after nearly twenty years of doing pastoral counseling full time): getting up to speed with the new trends that have developed since I last preached regularly...things like "emerging church," "Gen-X," all the things we never learned

about "leadership," goal-setting, mission statements, core values, and the like. And perhaps most important of all, redeveloping a spiritual life after seminary years and the first years in the parish and even pastoral counseling, where there was never very much emphasis placed on having a spiritual life, a prayer life, a devotional life.

Jack Carlson (M.Div., 1973)
Street, Maryland



After the ethnic riots against Tamils in July, 1983, in Sri Lanka (Ceylon), I returned to my home and church in Jaffna. Ministry in the midst of war gave us as a church the greatest challenge to serve the vulnerable while we suffered bombing and mine blasts while conducting services in the church, frequent displacement of our people for safety, witnessing massacre, and many other troubles.... A few militant groups gave death as punishment to those who betrayed the cause. Having seen two bodies displayed on two lampposts near my church on a Sunday, I preached against the death penalty and subsequently confronted militant leaders about our Christian faith and forgiveness, a second chance for anyone in life! While I was serving the only Tamil church in Colombo from 1987 to 1991, a high-profile Tamil political leader was gunned down, supposedly by a major Tamil militant group. I was interrogated for a full day until the police cleared my register that none was given accommodation. Many such instances made me go to police stations both to prove my innocence and to release those innocent people detained under suspicion.

Thevathasan Samuel ("Prem") Premarajah (Th.M., 1983)
Narre Warren South, Australia



The biggest challenge was to be in a fast-growing church only seven years old. Our growing pains were more space, more staff,

inSpire INTERACTIVE

and more programming for a congregation that was growing by 100 members a year. The catch was to do all this with limited resources. We had no old money. No trust fund, no endowment, and no blue-haired ladies leaving a portion of their estate to us. The church's average age was thirty-eight, and people were, for the most part, financially strapped, with huge mortgages, multiple car payments, and other family obligations and expenses. Rather than a problem to be fixed, I accepted it as a condition of who we are, and emphasized the message that every gift matters, and to use the issue of stewardship not as a program or campaign, but as a lifestyle.

John Hartman (M.Div., 1992)
Wake Forest, North Carolina



My constant struggle has been this: reconciling the rich, radical potential of Christian life discussed in seminary with the nice, "satisfactory" Christian life practiced in many circles within the church. More specifically, the challenge is in guiding others toward a deeper relationship with God while not becoming discouraged with current faith trajectories.

Russell Mowry (M.Div., 2009)
Menlo Park, California



The biggest challenge I faced in the first ten years of ministry was dealing with the fact that I was a coward when it came to talking with my parishioners about money and stewardship. While in my head I understood Christian stewardship, I did not practice it myself, which may account for why I did not like talking about it among church leaders and members. The love of money was my own idolatry. It did not matter that I had chosen a life's work known for low wages. My motivation for giving financially was more a matter of avoiding embarrassment. I had little of genuine witness to offer my people on being a faithful steward of my money. I sort of hoped that people would see my being a minister as a sufficiently sacrificial gift! The problem at the seminary level was that too little was made of stewardship being part of spiritual formation and maturity. It was addressed in church administration courses as opposed to studies in Christian maturity and the life of devotion. Ultimately it took a group of nuns and a Jesuit priest to help me break the wicked spell.

Bernard E. Johnson (D.Min., 1995)
Eden Prairie, Minnesota



My biggest challenge was how to conduct major fundraising campaigns. After four years as an associate pastor at a 1,800-member congregation I took over as pastor of a congregation of 400, where on the very first day, after I preached in the morning, the session met and in walked a team of engineers with blueprints for new air conditioning units and a roof. (Somehow the search committee neglected to mention this need to me.) I learned the work needed to be done yesterday. The session had not considered how they would pay for this \$750,000 expense. So there I was, new in town and in the pulpit, and suddenly having to learn lots about church fund-raising. I did, and we raised the money as well as grew ongoing stewardship. I did not come out of seminary with the managerial skills necessary to run a church. Actually I learned more along those lines from the year working on weekends with David Watermulder, pastor of Bryn Mawr Presbyterian Church, than from all my coursework. But to be fair about it, Dave did not do much to help me with Hebrew verb tenses.

Ed Hurley (M.Div., 1981)
South Birmingham, Alabama



To be blunt, nothing in seminary could have prepared me for the several suicides that occurred in two different congregations over the first ten years out of seminary. There was helplessness, and shock on the part of families who lost a loved one in such a manner. The incredible guilt had us all feeling that we could have done more. It was hard to get through the services. Love and hope helped us all cope.

William Hosking (M.A., 1989)
Ephraim, Wisconsin



Lack of training in church leadership has been a big challenge. Church leadership includes budgeting, personnel (both motivation and hiring/firing), building maintenance, strategic planning, insurance and legal decisions, and budgeting and stewardship (fund-raising), to name a few. These skills have to be obtained through mentors, church members, or colleagues as seminary does not prepare students well for the "business" of church. This important area of need is only beginning to be addressed in the church through continuing education.

Ryan D. Brodin (M.Div., 2000)
Mounds View, Minnesota



The biggest challenge in my early years had to do with the politics of conflict that arose when the pastor retired. I learned a lot "on the ground," which was later verified and explained for me by readings and continuing education. Knowing how to wield authority, and when to move quickly, or not, are the transitional issues I have seen time and again. I am sure the Seminary had a wealth to teach in these areas, but I managed to miss it all as an M.Div. student.

David Roquemore (M.Div., 1983)
Camp Hill, Pennsylvania



The Seminary's expectation seemed to be that I would become a pastor of a program-size congregation, or larger, shortly after graduation; that was my expectation, too, but it was unrealistic. My greatest challenge was to adapt to a congregation's expectations of a minister and ministry within a family-size church. In my first call, one church within the yoke had two-thirds of its members related by blood or marriage to one matriarch. The church of my second call was a chapel for a particular family and their friends. If I had known more about church sizes and how a pastor's ministry varies from size to size, I still would have taken the calls, but I would have made fewer significant mistakes so early in my pastorates.

Jim Brazell (M.Div., 1980)
Hamburg, New York



The biggest single challenge I faced in my first ten years of ministry was learning how to respond effectively to changes in the cultural context. I had a pretty "static" view of ministry, an image of transmitting and defending timeless gospel truths. I was unprepared to understand the cultural dynamics of the communities and congregations I served, as well as the characteristics of the various generations. I was also ill-equipped to listen to God's guidance regarding ministry and personal decisions. Frankly, it never occurred to me that God would offer such guidance! There is no textbook to learn the Spirit's ways, but it has been an essential lesson for me. I have learned to look for where God is already active and to jump into that stream.

Thomas H. Cross (M.Div., 1987)
Westminster, Colorado

inSpire INTERACTIVE



I have found the transition from seminary into full-time church ministry exciting and challenging. The primary challenge has been in the area of communication. There is a language we use while in seminary that if taken directly from the classroom to the church does not always translate. There are people in the congregation in which I am working that give me some funny looks when I am talking. I have come to realize that the theology we formulate and discuss in seminary is vital, but translation of that theology into the life of a congregation is just as vital. Method is just as important as content. They are the two sides of the ministry coin.

Samuel Schaar (M.Div., 2009)
Stanwood, Washington



Loneliness was the biggest single challenge early in ministry. It was a big shock going from college and seminary, where I lived in dorms with other students, made friends easily, had a busy social life, to life post ordination. My first call was in a beautiful small town on the outskirts of the presbytery that ordained me, but it felt like a far country. I wasn't prepared for the weird treatment that came with "You're the pastor now." In those early weeks I officiated at several weddings. At one, I was invited to the reception, but had a very rude awakening as I was looking for my seat on the chart near the entryway. The couple ahead of me moved their place markers to another table, saying, "Ugh, we don't want to sit at that table, that's where the minister is sitting!" I hadn't realized that getting ordained would make me an unwelcome person at parties. It was a moment of deep dismay: what have I gotten myself into? Later I learned how to find the people who don't treat the minister as either very special or someone to be avoided, but as a human being. Those were the people I sought as friends. Now I am richly blessed with friends, but those early days of ministry were excruciatingly lonely.

Lynn J. Shepard (M.Div., 1984)
Franklin, New York



I think the biggest challenge of my first decade of ministry was maturity—I mean my own maturity, emotionally and spiritually. I was relatively young when I completed seminary—twenty-six—and I think I needed to grow up. Sometimes I look back at some of the things I did in my own self-righteousness

and I shudder. I am very grateful for those many parishioners who were patient with me as I haltingly made my way through the first years of being a pastor. I can offer some words of advice, I think, thirty-one years later. First, listen, listen, listen. We are in a profession of talking and most of us clergy like to talk and hear ourselves talk. Second, allow yourself to be ministered to: we live in an age where the myth of self-sufficiency pervades even the "professional" ministry. Granted, we have to maintain some boundaries, but there are times that we can be served by those we serve. Lastly, allow yourself to feel. I often found I was unable to let my guard down, to show my vulnerable side. That house of cards all came crashing down when, after six years in the ministry, my mother died suddenly of a heart attack. I fought my emotions even then, but in the next few years I truly learned the meaning of empathy.

Stephen Row (M.Div., 1978, Th.M., 1984)
Buxton, Maine



My perspective is from an alumnus who was in professional ministry for more than twenty years and is now working in commercial real estate. The biggest challenge during my first ten years of ministry was taking a small declining church and leading it to grow, attract youth and young families, and serve its lower-income neighborhood. I discovered the basic reality of church growth is that when new people begin joining an older congregation the old guard gets angry because it is a threat to their security. It is important to train young pastors to understand this dynamic and have the strength and compassion to go through this spiritualized hostility in a manner that integrates new people and enables as many of the longtime members as possible to adapt to growth. This is a difficult process inevitable in growth.

Joel Crosby (M.Div., 1971)
Spokane, Washington



I was not prepared for the level of politics and, to be honest, nastiness and lack of understanding or extension of grace, found in some of those in leadership (elders and committee members) in the church. This kind of behavior was encountered in more than one congregation and has been a commonly shared experience with colleagues regardless of their years in ministry. I think it is a reality with people and power, even within the church

setting. I wish there had been some preparation for both dealing with that and caring for myself in the midst of that kind of atmosphere.

Meg Elliott Rift (M.Div., 1984)
Oak Park, Illinois



I haven't had much "interactive" discussion with PTS or its publications in many years, as I left the ministry in 1974. The biggest challenge for me was navigating the transition into ministry with a lack of support and guidance from the presbytery. There was also no mentoring program of any kind to help facilitate this transition. I felt somewhat alone without access to experienced, supportive ministerial professionals. The members of the church in which I was pastor apparently felt I was doing a good job, but I struggled significantly with a number of frustrations, questions, and career issues. I left the pastorate after four years and had a very successful thirty-four-year career in human resources with several Fortune 100 companies. I still may have left the pastorate, but assistance from presbytery and a mentoring program would have been invaluable.

Don Albert (M.Div., 1970)
Brussels, Wisconsin



Getting a job.
Melissa Bean (M.Div., 2006)
Towaco, New Jersey



I started my first call to pastoral ministry at age fifty-eight, in a small PCUSA church. I had had the opportunity to sing in the choirs at PTS, under the direction of Martin Tel. The range of hymns we had sung in Seminary was enormous. That's why I experienced culture shock when I began leading worship in an older congregation. While they liked to listen to all kinds of music, they strongly preferred to sing hymns they knew. They gave me negative feedback on the gloomier hymns in *The Presbyterian Hymnal*. I found myself picking their favorites over and over, and they loved it! For me, it was a lesson in humility. I learned how to respond with grace to criticism that secretly irritated me. I also learned the importance of traditional music for older folks. It's all been helpful in my second call.

Joyce W. Smothers (M.Div., 2004, Th.M., 2005)
Whitehall, Pennsylvania

inSpire INTERACTIVE



My biggest challenge was the transition from ivory tower to frontline, specifically, the transition from talking about God to experiencing God and leading others in experience of God. Knowledge is great, but application of that knowledge in a way that's meaningful to the average person in the pew is the real challenge, and I felt under-prepared for it.

Andrew Wong (M.Div., 2005)
Fort Worth, Texas



Gender bias!!!!!!!!!!!! In two words!
Jane Lowrey (M.Div., 2003)
Edmond, Oklahoma



My issue: How to manage time. I knew when the day should begin; when did it end? As an associate I looked forward to preaching, but how long should I take to prepare? PTS said twenty hours; the head of staff said, "You've got to be kidding!" Calling on shut-ins could gobble up an afternoon, and preparation for an evening meeting would get short shrift. I finally learned to say "No!" and the sky didn't fall. Good ministry always takes more time than one has. Finally, grace abounds.
Harry A. Freebairn, (M.Div., 1962, D.Min., 1984)
Easton, Pennsylvania



The biggest challenge to my ministry is the pope. A Roman Catholic woman who graduated from a Presbyterian seminary and married a Benedictine monk doesn't have anyone banging on my door. Of course, it's really just the woman part that keeps me out of the priesthood.
Carole Zippi Brennan (M.Div., 1972)
Springdale, Pennsylvania



When I graduated in 1959, even though I began my ministry in a team setting in the West Virginia Mountain Project, I was aware of two things: There is no way even the best seminary education can prepare one for ministry—much of it can be learned only "on the job." And it sometimes takes years before one gets what I would describe as "confirmation of a call." No matter how convincingly one feels called to ministry, it may be a long time before one has that profound feeling that "this is where I belong and this is what I am meant to be doing

with my gifts." So strange is this profession that I know of no way to formalize or even celebrate those moments when that confirmation comes.

Back in the 1960s and 1970s the vocation department of the Presbyterian Church provided what were known as "schools for young pastors," inviting all who had completed three years of ministry into a three-year program of reflection on our calling. For two years the same group gathered for a week with a small faculty of three or four experienced pastors and then for the third year the groups included spouses. For many of us these events were immensely helpful in making the transition into ministry. I felt tremendously grateful that the church offered this gift to us, and I was then privileged to serve on the faculty of several of these "schools" at a later stage in my ministry.
Ron Roberts (M.Div., 1959)
Camdenton, Missouri



I am retired now. My biggest challenge was staying in a humble, learning mode. My drive to appear competent and in control masked an underlying fear of failure. You are put on a pedestal by well-meaning people, and they have no idea of how just-one-step-ahead-of-the-game you feel and how—sometimes—spiritually unworthy you really are to be "leading" them. Early years of pastoral ministry will reveal your character as it is so far, and you may not like what you see. I didn't. Thankfully, we get more grace and forgiveness than we ever deserve.
Tom Johnson (Th.M., 1969)
Coupeville, Washington



Looking back, I think the greatest challenge was to convert my theological training into biography—to mature my understanding of ministry and to root it into my identity—to move from the "trained professional" to "fellow seeker," and to be at peace with that common status, assured that God would use this wounded healer who was living the questions along with the congregants.
Patrick J. Hardy (M.Div., 1968)
Gardnerville, Nevada



The challenge that comes to mind immediately is the lack of schedule/routine that comes with this calling. No two days are alike, and trying to plan around an often unpredictable schedule (or lack thereof) is daunting. Entering ministry in my mid-forties

after twenty years of nine-to-five jobs was a hard adjustment to make, and it probably took all of those first ten years of ministry to figure out ways to carve out time for myself and learn to "go with the flow."

Linda Jaymes (M.Div., 1994)
Philadelphia, Pennsylvania



At the time I entered ministry I was older than most of the other newly ordained folk. Ministry was my third career, having been a navy aviator, and then an executive with a savings and loan. The assumption the church that called me as a solo pastor had was that I knew how to be the chief administrator of all the church's programs. Although I had experience from the "real" world in administration, seminary did not prepare me to adequately handle the church's everyday and long-range administrative needs. I had to learn many of these tasks by trial and error, or by relying on ministry friends who had experience. A seminary course in church administration, such as how to run a session meeting, how to balance your time, and how to oversee and to delegate in a volunteer organization, would have been very helpful.
Jack Norrie (M.Div., 1979)
Abington, Pennsylvania



I was not sensitive to the importance that individual members of the congregation place on "the way things are." In my enthusiasm to contribute new ideas or to make improvements, I did not fully anticipate how much emotional attachment might already be in place—and for whom. I did not include in my "pastoral care" taking the time to learn who already has a personal history and investment in arranging that the men's Bible study meets separately from the women's; that the pastor's role in washing the dishes after the annual ham supper was a treasured tradition; that the summer evening lawn services are always planned "that way"; that the rooms presently occupied by the nursery school children are a recently achieved improvement that is *important* to a number of people. I could have been more helpful on more important issues later if I had been ready to not "sweat the small stuff" early on. I am not sure I could do it much better the next time around, but maybe the next crop of learned and attentive saints will be able to.
Frank N. Watson (M.Div., 1957, Th.M., 1961)
South Yarmouth, Massachusetts

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Ph.D. Student Lisa Bowens Wins Essay Prize

Lisa M. Bowens, a Ph.D. student in New Testament, was named the 2009–2010 winner of the Word & World Essay Prize for Doctoral Candidates. *Word & World: Theology for Christian Ministry* is a quarterly journal published by the faculty of Luther Seminary in Minnesota. Her essay will appear in the summer 2010 issue, and she received a cash prize of \$1,000. In her essay on the role of John the Baptist in the Gospel of Matthew she argues that Matthew portrays John the Baptist as one who illustrates many traits that Jesus urges upon his disciples. Matthew “encourages us to ask our own questions about the harsh realities of discipleship,” she said. “Can we love and follow a God who doesn’t always meet our expectations,

who doesn’t always answer prayer in the way we would like, and who doesn’t always rescue us as soon as we think we should be

rescued?” To order copies of the summer issue of *Word & World* with Bowens’s winning essay, email ww@luthersem.edu.

Seminary in Service to the Church—Visiting Doctoral Research Scholars

Every year Princeton Seminary hosts doctoral research students from around the world to use the Seminary Libraries and to study for the fall semester. Many research students receive a scholarship to cover reduced tuition, room and board, and a small stipend. This fall the Seminary welcomed S. Temjen Imchen from India and Ted Erho from Canada.

Working with Professor Dennis Olson, Imchen worked on his dissertation, titled “A Narrative Critical Analysis of the Missiological Theme in the Book of Jonah.”

Imchen is assistant professor of Old Testament at Serampore College in West Bengal, which has more than 130 theological students in three degree programs. His dissertation topic arose out of, and will inform in the future, a course he teaches titled “Vision and Mission of the Prophets,” and his writing focuses on the “mission agenda” in the Book of Jonah.

Imchen is working toward his Ph.D. at Federated Faculty for Research in Religion and Culture, a joint program of the Orthodox Theological Seminary, Mar Thoma Theological Seminary, and Kerala United Theological Seminary, but it was hard to find resources that he needed. “After I started my Ph.D. program in 2007, I started corresponding with Princeton, because in the area I’m researching, books that I need are few and scanty,” he said. “In India in one seminary library I can get just one or two books. But here...I don’t have to go to different libraries but I can get all the resource materials in the Princeton Seminary libraries. I’m very glad to be here.” Imchen wrote two of six chapters of his dissertation during his stay at PTS.

Erho is working with Professor Loren Stuckenbruck and is writing his dissertation, tentatively titled “Continuity and Bifurcation in Common Motifs in First-Century CE Jewish and Christian Apocalypticism.” Erho is earning his Ph.D. at the University of Durham in the United Kingdom, where Stuckenbruck was his supervisor. His project explores several motifs shared by the Book of Revelation and the Similitudes of 1 (Ethiopic) Enoch. His writing intends to “illuminate some ways in which early Christian apocalyptic borrowed from and arose out of its contemporary Jewish counterpart, as well as ways in which it began to chart divergent and novel trajectories,” he said.

His primary reason for coming to Princeton was to continue his studies with Stuckenbruck, but the use of the Seminary libraries was a great benefit to his work. “I was greatly pleased to be able to access a number of rare volumes containing catalogues and critical editions of Ethiopic manuscripts and biblical texts that are generally unavailable elsewhere, even among the collections of many copyright libraries around the world,” he said. “These have allowed me to prepare for a secondary project of great personal interest pertaining to the canonical form of the Ethiopic Old Testament, which I plan to undertake in earnest upon the completion of my degree.”



Ted Erho and S. Temjen Imchen

Photo: Kim Schmidt

Photo: Kim Schmidt

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Faculty Accolades

Richard Armstrong, Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism Emeritus, was moderator of "Faith Perspectives: Caring for the Natural World" at the Johnson Education Center for the D&R Greenway Land Trust in Princeton in January. The conversation was led by a multi-faith panel of religious leaders from the Protestant, Catholic, Jewish, Islamic, and Bahá'í faiths. Scott Sheldon, former director of development at PTS, is now director of gifts and grants at the Johnson Education Center.

Clifton Black delivered an invited paper, "American Scriptures," last April at the annual meeting in Princeton of the American Theological Society. A revised version of his paper is scheduled for publication in *Theology Today*.

In October Black delivered a series of lectures and sermons for the fiftieth annual Finch Preaching Mission at Memorial United Methodist Church, his home congregation in Thomasville, North Carolina.

James H. Charlesworth, while in Israel working on the Dead Sea Scrolls, was interviewed live on January 7 for the *Drew Mariani Show* featured on Green Bay, Wisconsin's Relevant Radio about the discovery of archaeological evidence of a dwelling found in Nazareth that dates back to the time of Christ. This find was also featured on Fox News just before Christmas.

In March Charlesworth presented the Chuen King Lectures in China, and also lectured in Beijing, Shanghai, and Seoul, on

the theme "Dead Sea Scrolls and Christian Origins." The lectureship aimed to promote biblical studies from the perspective of understanding biblical text in its original context and interpreting the text in our contemporary contexts.

Darrell Guder, dean of academic affairs and author of *Missional Church*, was the keynote speaker for the eighth annual mission conference of the Presbytery of Santa Barbara held in January.

George Hunsinger delivered the Dunning Lecture at the Ecumenical Institute of Theology, St. Mary's Seminary and University, in Baltimore, Maryland, in October. The topic was "Torture and Christians."

In December, Hunsinger also gave a lecture at Princeton University as part of the Crossroads of Religion and Politics Public Talks. His lecture title was "Violence Finds Refuge in Falsehood: American Democracy and the Future of Torture."

Cleo LaRue was a guest preacher at churches in Pennsylvania, New York, Maryland, Virginia, Washington DC, North Carolina, and Ketchikan, Alaska, this fall.

Bo Karen Lee delivered lectures in November at Heidelberg University and at the Vrije Universiteit in Amsterdam. Both lectures were on the topic "Sacrifice and Desire: The Rhetoric of Self-Denial in the Mystical Theologies of Anna Maria van Schurman and Madame Jeanne Guyon."

Sang Hyun Lee preached a sermon in November at the 150th anniversary of Horace G. Underwood's birth. The celebration was held at New Brunswick Theological Seminary in New Brunswick, New Jersey. Underwood helped form what

is now the Korean Presbyterian Church, as well as many educational institutions in Korea. He also helped to create a Korean-English dictionary, and assisted in a translation of the Bible into Korean.

Elsie Anne McKee presented the 2009 Smyth Lectures in October at Columbia Theological Seminary in Decatur, Georgia. Her lecture series was titled "Rediscovering Calvin the Pastor."

Luke Powery was the lead interviewer in February for "Beyond the Books: A Conversation with Professor Cornel West about his Faith," an event held at Princeton University.

He also presented two lectures that month as part of a continuing education program at Presbyterian College, McGill University, in Montréal, Quebec, Canada, on the topic "Prophecy to the Bones: Preaching as a Ministry of Hope."

Leong Seow lectured on "The History of Consequences" at the Georg August Universitaet in Göttingen, Germany, in December.

Loren Stuckenbruck presented a lecture series at Regent University School of Divinity in Virginia in October. His titles were "The Demonology of the Dead Sea Scrolls," "The Holy Spirit and the Birth of Jesus," and "Apocrypha and the Septuagint: Exploring the Christian Canon."

Ross Wagner co-led the thirty-fourth annual Whitworth Institute of Ministry in July on the Whitworth University campus in Spokane, Washington. He led worship services, Bible hours, and workshops.

PTS Faculty Edit *Encyclopedia of the Bible and Its Reception*

The thirty-volume *Encyclopedia of the Bible and Its Reception*, to be released over the next decade, focuses on the origins and development of the Bible and documents the history of the Bible's reception in the Christian churches and the Jewish Diaspora, in literature, art, music, and film, and in Islam and other religious traditions and current religious movements, according to the

publisher, De Gruyter. PTS professor Choon-Leong Seow is co-general editor and main editor for Hebrew Bible/Old Testament, and helped conceive the idea for the project. Professors Dennis Olson and James Deming serve as area editors, and contributors include PTS professors Chip Dobbs-Allsopp, James Charlesworth, Eunny Lee, Ross Wagner, Shane Berg, George Parsenios, Jeremy Hutton, Richard Young, and President Iain Torrance.

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Four PTS Alumni Partner with PTS Scholar to Bring Christian Education to Their Congregations

Last summer four PTS alumni, now pastors at churches in New Jersey's Delaware Valley, partnered to present a series of lectures offering church members and area residents an opportunity to deepen their knowledge of Christian scripture and to study its applications in modern life. Ryan Balsan (M.Div., 1999), pastor of Kirkpatrick Memorial Presbyterian Church in Ringoes, Kenneth Good (M.Div., 1999), pastor of Stockton Presbyterian Church, Merle Wilson (M.Div., 2007), pastor of Mt. Airy Church, and Will Shurley (M.Div., 2007), pastor of the First Presbyterian Church of Titusville, invited PTS's assistant professor of Old Testament Jeremy M. Hutton to present the

inaugural four-week lecture series, which rotated among the four host churches. The series was titled "The Prophetic Office in the Books of the Former Prophets (Samuel–Kings)."

"We are blessed to be so near to Princeton Theological Seminary, and to be able to host someone of Dr. Hutton's caliber," said Wilson. "I was excited about bringing his program to so wide an audience." Hutton, who earned his Ph.D. from Harvard University, has taught courses in biblical Hebrew, prophetic literature, and exegesis of the minor prophets at Princeton Seminary since 2005. "Jeremy Hutton's teaching style combines a deep knowledge of biblical theology and history with an approachable and accessible presentation," said Shurley. "When I was a student of his, he would make ancient texts come alive by

drawing on popular culture references and current events to illuminate important, but difficult, concepts."

The series provided the laity with an opportunity for exposure to in-depth biblical scholarship and for fellowship across congregations, and it embodied the Seminary's commitment to serve the local church.



Jeremy Hutton

Photo: Meagan Cracraft

President of Near East School of Theology Visits Princeton

On October 19, Mary Mikhael, president of the Near East School of Theology (NEST) in Beirut, Lebanon, visited the Seminary campus and spoke with students at a lunchtime forum. Mikhael is the author of the Presbyterian Women's Bible study on the Book of Joshua, written in the summer of 2006, during Israel's bombing of Lebanon. She has been president of the Near East School of Theology since 1994, and is also a professor of Christian education there.

Mikhael described Lebanon as the smallest country in the Middle East, and one with a form of democracy. Lebanon has eighteen different religious groups living in its borders, and its constitution guarantees that government posts be filled by representatives of many of those. "But being small, open, and with a large religious plurality did not save Lebanon from war," she said.

Of the conflict and violence in Lebanon since the mid-1970s, Mikhael

said, "Sometimes there is a political conflict covered in a religious garment, because religion can be misused to create misunderstanding and motivate emotions." NEST pursues many initiatives for healing and understanding; it requires courses in Islam and Islamic theology of its seminary students, hosts public lectures and forums on the differences between the two faiths, and in 2000 began a one-year program for European seminarians to come learn about Islam. Mikhael said, "NEST seeks to cultivate theological dialogue, a dialogue of truth, for life together. We have done many activities to nurture our relationship with Muslims. They are our neighbors."

President Torrance, who introduced Mikhael, had just returned from the Middle East, where he gave two public lectures at NEST on Calvin and Chrysostom's understanding of the church. "Mary Mikhael has led the Near East School



Photo: Becca Arrowsmith

in a constructive and vibrant way," he said. "Lebanon has a crucial role in Christianity in the Middle East."

Princeton Seminary has close ties to NEST. The school's assistant professor of New Testament Johnny Awwad and lecturer in church history Habib Badr are both graduates of Princeton Seminary's Ph.D. program, as is its dean, George Sabra.

Faculty Publications

Sally Brown and **Nancy Duff** have contributed to *Explorations in Christian Theology and Ethics: Essays in Conversation with Paul L. Lehmann* (Ashgate, 2009). This volume is occasioned by the 100th anniversary of the birth of Paul Lehmann and also includes contributions by alums James Cubie ('71b, '09d), Eun Joo Kim ('91B, '96D), and Michelle Bartel ('90B, '98D), who also coedited the publication.

James Charlesworth has edited *The Old Testament Pseudepigrapha Volumes 1 and 2: Apocalyptic Literature and Testaments* (Hendrickson Publishers, December 2009).

Kenda Creasey Dean has written *A Youth Ministry Handbook* (Abingdon Press, March 2010).

Robert C. Dykstra has coedited with Allan Hugh Cole Jr. ('94B, '01D) a compilation of essays published as a *festschrift*—a work in honor and celebration of Donald Capps, that appears in a double issue of *Pastoral Psychology*.

Beverly Roberts Gaventa has coedited *The New Interpreter's One Volume Commentary on the Bible* (Abingdon Press, forthcoming July 2010).

Gordon Graham has written *Theories of Ethics: An Introduction with Readings* (Routledge, forthcoming June 2010).

William Stacy Johnson has cowritten and coedited *Crisis, Call, and Leadership in the Abrahamic Traditions* (Palgrave MacMillan, November 2009).

James Kay has contributed a lead essay—dedicated to Charles Bartow on his recent retirement from PTS—to *Slow of Speech and Unclean Lips: Contemporary Images of Preaching Identity* (Cascade Books, January 2010). The publication also includes a foreword by PTS alumnus Thomas Long ('80D), and essays from Anna Carter Florence ('88B, '00D), John McClure ('84D), and Andre Resner ('88B, '98D).

Bruce McCormack has coedited *Theology as Conversation: The Significance of Dialogue in Historical and Contemporary Theology* (Wm. B. Eerdmans Publishing Company, May 2009).

Leong Seow is coeditor for the Hebrew Bible/Old Testament portion of the *Encyclopedia of the Bible and Its Reception*, projected to be a thirty-volume work covering all aspects of the Bible and its history of interpretation and reception. Christine Yoder ('94B, '00D) is area editor for Wisdom Literature and several members of the faculty are contributors to the first two volumes, which were just recently published.

Richard Young has edited *India and the Indianness of Christianity: Essays on Understanding—Historical, Theological, and Bibliographical—In Honor of Robert Eric Frykenberg* [Studies in the History of Christian Missions], (Wm. B. Eerdmans Publishing Company, October 2009).

Free Webinars on Ministry Offered by School of Christian Vocation and Mission

The Seminary's School of Christian Vocation and Mission, formerly the Center of Continuing Education, holds regular Pastors' Monthly Roundtables, in which local pastors meet on campus to use the library, share a meal, and hear a lecture relevant to ministry. Now those lectures are available to alumni/ae serving in ministries

around the nation and the world, via the Internet. Registration is free.

Recent webinars have included "Preaching During Christmastide" with Professor Sally Brown in December, "Multicultural Ministry" with the Reverend Dr. Jin S. Kim, pastor of the Church of All Nations in Minneapolis, in January, and "Darwin Made Me Do It: Evolution and the Doctrine of Sin" with Kenneth Reynhout, co-director of the Science for Ministry Institute, in February. The webinars for January and February are currently available on

M.Div. Student Awarded Scholarship to Attend Emerging Leaders Conference

Last November, PTS student Andrew Wilkes (M.Div., 2010) was awarded a scholarship to attend the annual Emerging Leaders Conference in Minneapolis, Minnesota.

Cosponsored by the Plymouth Center for Progressive Christian Faith and the Beatitudes Society, the



Andrew Wilkes

Photo: Kim Schmidt

conference

brought together current and rising leaders in the progressive faith community to discuss justice, compassion, and peace, and to articulate a Christian praxis of advocacy on behalf of the earth and its most vulnerable citizens. Attendees were invited to explore the lives of Christian leaders such as Oscar Romero, Martin Luther King Jr., Dorothy Day, and Mother Jones, who were said to have embodied a "modern-day cloud of witnesses." Wilkes said, "Identifying these leaders encouraged me to see Jesus' liberating message for today, rather than relegating his ministry to the past." He said the conference offered him practical tools and a strong support system to put his theological education at PTS into practice.

www.calledtocommunity.org, where there is a Pastors' Monthly Roundtable group. March's webinar was "Serving Those Who Served: Pastoral Care for Veterans and Military Families" with the Reverend Lt. Col. Peter Bauer, a clinical social worker and the chief of the Wounded Soldier Sponsorship Program at the Army Reserve Warrior and Family Assistance Center of the U.S. Army Reserve Command in Ft. McPherson, Georgia. Visit www.calledtocommunity.org to register for upcoming webinars!

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Thank You to the Theological Education Fund

When Presbyterians give to their congregation, part of that gift goes to the Theological Education Fund (TEF), which supports the ten Presbyterian seminaries in the PCUSA. In 2009 Princeton's allocation totaled \$277,424.31, of which \$39,117 was designated and \$238,307 was undesignated. Designated funds went to need-based student financial aid and to the chapel budget, which supports the work of the minister of the chapel and the director of music. The undesignated funds were applied to field education at the Seminary. Many field education sites can provide important ministry learning but cannot compensate students for their professional work. Students doing

field education full time in the summer or part time during the academic year are not expected to have another job to pay living expenses.

The TEF funds helped provide stipends to Princeton's field education students as they served congregations and specialized ministry settings and grew in understanding of the church and the practice of ministry. During the academic year 2009–2010 and summer 2009, 299 Princeton students did field education in twenty-two states and seven countries. Of these, 191 were placed in churches, and 108 in specialized ministries such as hospitals, prisons, youth camps, and geriatric facilities. **Thank you to the Committee on Theological Education, the Presbyterian Church (USA), and its congregations for generously supporting seminary education!**

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Heard on Campus

Brad R. Braxton, ordained Baptist minister, biblical scholar, and teacher of preaching, the Geddes W. Hanson Lecture: "Sanctification for Proclamation: Walking with God," October 1.

William F. May, senior fellow at the Institute for Practical Ethics and Public Life, University of Virginia, the Stone Lectures: "Testing the National Covenant: Dealing with Our Runaway Fears and Appetites," October 5–8.

Yael Berda, Israeli human rights lawyer and activist, public talk: "Religion and Real Estate: Myths as Political Tools in the Israeli-Palestinian Conflict in Jerusalem and the Occupied Territories," October 9.

Randall C. Zachman, professor of Reformation studies, University of Notre Dame, the Warfield Lectures: "Ravished with Wonder: John Calvin and the God Who Is Love," October 19–22.

Sohaib Sultan, Princeton University's Muslim life coordinator/chaplain, public lecture: "The Qur'an and Its Place in Muslim Life," October 23.

Timothy B. Tyson, visiting professor of American Christianity and southern culture, Duke Divinity School, and senior research scholar, Center for Documentary Studies,

Duke University, the Frederick Neumann Memorial Lecture: "Blues, Gospel, and Jazz Impulses in the Age of Obama," November 2.

Ted Peters, professor of systematic theology, Pacific Lutheran Theological Seminary and the Graduate Theological Union in Berkeley, California, the inaugural Science for Ministry public lecture: "The Lab and the Pew: The Place of Science in Pastoral Ministry," November 4.

Lilian Calles Barger, researcher, writer, speaker, and founder of The Damaris Project, "Body Bound: Women and Spirituality," sponsored by The Women's Center, November 17.

N.T. Wright, bishop of Durham, "An Evening with Bishop N.T. Wright" at the Center of Theological Inquiry Fall Friend's Event, November 30.

Hindy Najman, director, Centre for Jewish Studies and associate professor of ancient Judaism, Department and Centre for the Study of Religion, University of Toronto, the Alexander Thompson Lecture: "Text Formation and Author Formation in Biblical Studies," February 22.

BOOK SALE DATES

PTS Annual Used Book Sale

May 7–10

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In January, the Seminary welcomed the Naruwan Choir of Yushan Theological College and Seminary in Taiwan to the campus. The choir, whose members represent all of the indigenous cultures in Taiwan, sang music that reflected those cultures in the morning chapel service.

Photo: Kim Schmidt

Military Chaplains' Day at Princeton Seminary

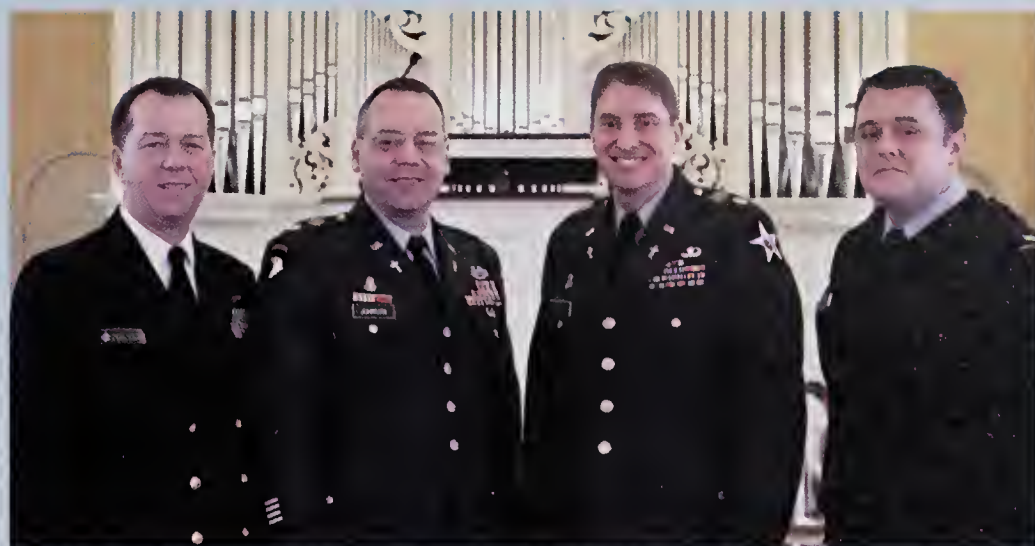
BY SARAH MESSNER

On December 11, 2000, U.S. Navy Chaplain Lieutenant Commander John Owen received a phone call every military chaplain dreads: a Marine Corps V-22 Osprey tilt rotor aircraft had crashed on a routine night training mission near Jacksonville, North Carolina. The four marines onboard had perished. Chaplain Owen received orders to deliver the news to their families. As he drove into the night, Owen's mind raced: What am I going to say? What can I possibly do for these families? Dear God, I am utterly unprepared for this!

"I hated being the Angel of Death," Owen confided to those gathered in Miller Chapel for the annual Military Chaplains' Day at PTS, an event held each November to honor area military chaplains and all who have served in the military in any capacity. Still, as he drove, Owen sensed God reassuring him. "During situations where I must represent something of God, I have to trust God's words and wisdom, because I am painfully aware of how inadequate mine are," he said.

As Owen delivered the tragic news to two families that night in 2000, he relied on a sense of God's presence ministering through him to give him strength. "That's the audacious calling of ministry," he explained, "to claim to somehow represent and even embody God. To be with people in their most intense moments is humbling and holy beyond words...in these moments of ministry, we experience the greatest challenges—and the holiest moments—of our lives."

Owen received his Master of Divinity degree from Louisville Presbyterian Theological Seminary in 1996, and is an ordained minister in the Presbyterian Church (USA). As a former chaplain



Left to right: Chaplain Lt. Commander John Owen, Chaplain Major Craig Johnson, Chaplain Kevin Mateer, and Chaplain Candidate Lt. Chase Wilhelm

Photo: Kim Schmidt

at the U.S. Naval Academy, he was selected by the navy to study ethics at the Seminary for one year as a Th.M. student. Owen said that whether he is advising students at the U.S. Naval Academy or serving aboard a hospital ship in the wake of the 2004 tsunami in Indonesia, he appreciates his call to serve as a military chaplain. He looked forward to engaging the Seminary community in conversation about the privileges and struggles involved with being a Christian in the military. This year, Owen joins four other military chaplains in the Th.M. program at Princeton Seminary: Chaplain Craig Johnson, Chaplain Kevin Mateer, Chaplain Tom McCourt, and Chaplain Chase Wilhelm.

Following the service at Miller Chapel, a luncheon was held to honor area military personnel, and to provide an opportunity for seminarians considering military chaplaincy to speak directly with members of the United States Corps of Chaplains.

Lament, Healing, and Hope for Haiti

On the afternoon of February 5, the Seminary community gathered in Miller Chapel for a Service of Lament, Healing, and Hope for Haiti. As reflected in the title, the service had three main movements, each including lighting a candle, the reading of a psalm, a prayer, music, and time for silent reflection. "We were careful in planning to reflect that sometimes, in a tragedy, you can't move too quickly to hope; when people are still grieving and the emotions are raw, sometimes you can only point to hope," said Jan Ammon, Bryant M. Kirkland Minister of the Chapel, who planned the service with Martin Tel, C.F. Seabrook Director of Music, and with students and staff affected by the

earthquake in Haiti. There was no sermon. "We wanted to let the Psalms preach," Ammon said. Professor Luke Powery sang several songs in the African American gospel tradition, and Lionel Metellus, a groundskeeper at the Seminary with close ties to Haiti, read scripture in French.

"We wanted to bring our presence and monetary gifts for the people of Haiti and those who are helping; we're called to do that as people of faith and we believe in the power of prayer," Ammon said. "It's also important to mark these events because they move so quickly through the news cycle and then we don't hear about them.... The earthquake will change lives for a very long time, and we want to be a community of support, prayer, and hope."



M.Div. senior Yvette Joy Harris carries a candle into the worship service.

Photo: Kim Schmidt

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Professor and Alumna to Lead Workshop on Nonviolent Communication in June

PTS Professor Deborah Hunsinger and PTS alumna Theresa Latini will lead an intensive workshop June 21–25 at Luther Seminary in St. Paul, Minnesota, in compassionate communication for Christian leaders. The five-day workshop teaches the skills and consciousness of compassionate communication (also called nonviolent communication) as a means of connecting to God, self, and others in the midst of interpersonal impasses of all sorts, according to the Luther Seminary web site. Professor Hunsinger has taught nonviolent

communication (NVC) in the context of her work as a professor of pastoral care and counseling at Princeton Seminary since 1994. Latini has taught NVC in the context of her work as an

assistant professor of congregational care at Luther Seminary, and at Western Theological Seminary in Holland, Michigan. To learn more about the workshop, including tuition cost, and to register, visit www.luthersem.edu/leadingfromtheheart/.



Deborah Hunsinger



Photo: Kim Schmidt

In December, the Princeton Seminary Choir presented three services for the Christmas season. Carols of Many Nations featured music from the global church.

Partnering with Theological Education in Asia

BY HEATHER ROOTE FALLER

From 2001 through 2009, Professor Leong Seow served on the Executive Committee and the Board of Trustees of the Foundation for Theological Education in Southeast Asia (FTESEA), which met at Princeton Seminary for two days in December. Working with the World Council of Churches and the Bossey Ecumenical Institute, the foundation supports theological education in China and Southeast Asia through the Association for Theological Education in Southeast Asia (ATESEA). Seow served on the board for eight years, and invited the board to meet at PTS for the last three years.

"The population of China and Southeast Asia is huge, and this is our way of encouraging the mission of the church. I wanted to be sure Princeton Seminary is exposed to the ecumenical work of the church, that we encounter the whole church," said Seow. Seow was a consultant to the ATESEA's recent restructuring and reconception of its graduate school.

Seow also serves as a faculty advisor to Ph.D. students in Southeast Asia, reading their dissertations and traveling to meet with students; some of his travel is funded by FTESEA. "One reason I did that is that it's more economical to train Ph.D. students locally, and they can do their research in their own language and context," he said. He also lectures and teaches at theological faculty training workshops in Taiwan, Hong Kong, Singapore, and Malaysia, and most recently in Sabah, North Borneo, in July. "I teach to inspire teachers and help local churches. This is an important part of PTS's mission," he said.

The meeting included a public forum called "Faculty Development: Accomplishments and Challenges," moderated by Martha Smalley, vice chair of FTESEA and special collections librarian/curator of the Day Missions collection, Yale University Divinity School. Presenters were Dr. Limuel Equina, the executive director of the ATESEA, Dr. Lin Manhong, a professor at Nanjing Union Theological Seminary, and Dr. Werner Dietrich, program coordinator of the Ecumenical Theological Education project of the World Council of Churches.

PTS alumnus Henry S. Wilson (Th.M., 1973) is the current executive director of FTESEA. The former executive director, Marvin Hoff (Th.M., 1965), is also a PTS graduate and now an honorary FTESEA trustee. Also on the board are alumni David Hudson (M.Div., 1982; Th.M., 1983) and Scott Sunquist (Ph.D., 1990). Charles West, Stephen Colwell Professor of Christian Ethics Emeritus, and Hsiao Ching-fen (Ph.D., 1967) are honorary trustees.



Martha Smalley, vice chair of FTESEA

Photo: Kim Schmidt

Alumni/ae Answer the Call during Fall Phonathon

This fall Princeton Seminary alumni/ae from Seattle to Sarasota heard the friendly voice of a PTS student when they answered their telephone. During this first phonathon of its kind, nineteen seminarians made 8,758 calls to alumni/ae over the course of ten weeks, resulting in 1,505 actual conversations and raising almost

\$45,000 in pledges and gifts. To date this year 346 more alumni/ae have given to the Annual Fund than gave last year. And alumni/ae gave more than money—many

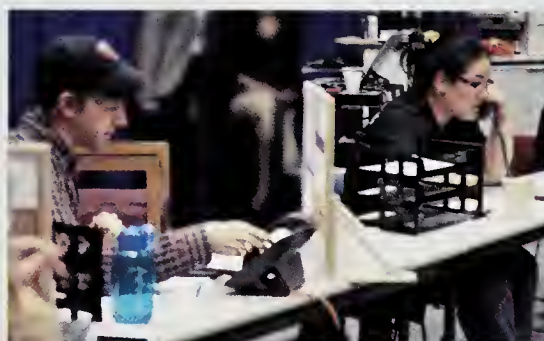


Photo: Kim Schmidt

students received invaluable advice in conversations about classes and books, discerning a vocation, and life in ministry after graduation. To be sure to receive a phone call from a seminarian in the fall, the Seminary needs a current phone number; send an email to alumni@ptsem.edu or call 1.800.622.6767, ext. 7750. And a hearty "Thank you!" to all alumni/ae who answered the call and invested in the lives of students by giving to the Annual Fund.

Muslim Chaplain Lectures on "The Qur'an and Its Place in Muslim Life"

As part of an ongoing effort to promote interfaith dialogue and understanding in the Princeton community, the Seminary hosted a public lecture titled "The Qur'an and Its Place in



Chaplain Sohaib Sultan

Photo: Kim Schmidt

Muslim Life" in November. Sponsored by the Department of History and Ecumenics and the Office of Multicultural Relations, the lecture featured Chaplain Sohaib Sultan, Princeton University's Muslim life coordinator/chaplain and author of *The Koran for Dummies* and *The Qur'an and Sayings of the Prophet Muhammad*. Sultan studied at Hartford Theological Seminary, earning his degree in Islamic studies and Christian-Muslim relations.

Sultan currently serves as a chaplain for the 250 Muslim students at Princeton University, and also acts as a relational bridge between the University and Seminary communities—recently, Sultan invited seminarians and Muslim students from Princeton University to his home for dinner and to make sandwiches for distribution at a soup kitchen in Trenton. Richard Young, the Elmer

K. and Ethel R. Timby Associate Professor of the History of Religions at Princeton Seminary, introduced Chaplain Sultan to an audience from the Seminary, Princeton University, and the greater Princeton community, which filled to capacity the Main Lounge of the Mackay Campus Center.

As Sultan took the podium, he expressed his intention to properly introduce the Qur'an, a book that "one out of every four people in the world believe comes from God." Sultan's lecture followed a four-part format expanding upon the content and history of the Qur'an, its story and meaning, style and format, and scholarly interpretation. A reception followed the lecture, and many attendees lingered to enjoy refreshments and ask additional questions of Sultan.

"Opportunities for real engagement on the level of faith are both humbling and transformative: they are an important part of getting ready for ministry in an America that is so deeply pluralized," said Young. "The lecture itself is a small step, but I hope it will be part of an ongoing dialogical process that involves people from both communities getting to know one another on their own terms. Sohaib spoke to us as an unapologetic believer, without watering anything down: he was a good model for us, since there is often a concern in interfaith dialogue that one must relativize the faith. Sultan clearly did not relativize his faith; nor must we as Christians."

To hear a recording of Sultan's lecture in its entirety, visit www3.ptsem.edu/Content.aspx?id=3492.

Princeton Seminary Hosts Dialogue and Unity Dinner

Princeton Seminary hosted the Interfaith Dialog Center's (IDC) annual Dialogue and Unity Dinner on December 6. The IDC is a nonprofit organization founded by Turkish Americans of North Jersey that endeavors to promote understanding among diverse religious and cultural groups. More than one hundred people assembled in the

Main Lounge for the event, which featured a gallery viewing of Islamic art and Turkish pottery, followed by a dinner of Turkish cuisine. Ellen Charry, PTS's Margaret W. Harmon Associate Professor of Historical and Systematic Theology, was the emcee for the evening. Richard Young, the Elmer K. and Ethel R. Timby Associate Professor of the History of Religions, delivered one of two lectures. The other was given by Princeton University's Muslim life

coordinator/chaplain, Sohaib Sultan. Also in attendance were Princeton Seminary's dean of academic affairs, Darrell Guder, and his wife, Judy. "It's important for the Seminary to extend hospitality to our neighbors," Charry said, "and that we learn to appreciate one another's cultural gifts in pleasant circumstances. First we become friends; then if we need to talk about difficult issues, we have a solid foundation to work from."

The School of Christian Vocation and Mission

THE NEW FACE OF CONTINUING EDUCATION

BY HEATHER ROOTE FALLER

Celebrating fifty years of service in the year 2009, the Center of Continuing Education at Princeton Seminary has discerned a new ministry to meet the needs of pastors and congregations in a changing church and world. The ministry of the School of Christian Vocation and Mission is to be a career-long partner with pastors, lay leaders, and congregations as they follow their vocations in various expressions of mission. Read on to learn more about the courses, programs, and plans for the School of Christian Vocation and Mission.

On any given day pastors do an average of forty-one tasks and have thirty-one contacts with different people, according to E. Brooks Holifield in his book *God's Ambassadors: A History of the Christian Clergy in America* (Wm. B. Eerdmans Publishing Company, 2007). He describes how over the years more roles and tasks have been added to the job description of a pastor, while the authority of the role has declined. In the early 1800s, pastors were mainly responsible for preaching, teaching, and visiting the sick. Later, evangelism and leadership in matters of social welfare were added. By the 1960s, pastors were expected to do all of the above, as well as be managers and administrators of complex nonprofit organizations, i.e., their churches.

In recent decades, the combination of cultural change and economic recession has left congregational and denominational rolls and budgets declining. In some areas of the United States there are more churches than pastors, and in other areas more pastors than churches. Estimates vary, but research by the School of Christian Vocation and Mission shows that a large number of pastors leave congregational ministry before completing ten years of service.

The three short years pastors spend in theological education are dedicated to spiritual formation, mastery of theological and biblical content, and developing skills for preaching, teaching, and pastoral care. There is less time to focus on the other roles of the pastor, such

as steward of human and physical resources, public person in an ecumenical context, and member of a profession; furthermore, these roles are easier to explore from within the ministry setting when the pastor actually has the authority to make decisions.

Field education, often cited by alumni/ae as one of the most valuable experiences in their formation for ministry, is a key part of the Seminary curriculum, and an essential first step toward a pastoral identity. Princeton Seminary wanted to do more to build on that foundation. "One core assumption is that we cannot teach everything that a pastor needs to know in three years of seminary study," said Professor Dennis Olson, who has been involved in the school's planning process. "We build the foundations. We set trajectories for lifelong learning. But living into a pastoral identity also requires ongoing learning, especially in the crucial years after a seminarian graduates and enters into his or her first call to ministry."

In response to the situation of the church and the needs of its pastors and congregations, in 2006 President Torrance invited Charles Kalmbach, then an M.Div. student, to join him in researching the needs of pastors. One result was a 2007 article in *The Presbyterian Outlook* titled "Moving Beyond Prophet, Pastor, and Teacher." Based on interviews with experienced pastors, the article described four identities of the pastor and a new plan for lifelong learning, one



that would take seriously the challenges faced by pastors and their congregations. The article posited a disconnect between the pastor's primary role of "servant of God," i.e., preacher, teacher, and pastoral caregiver, and the other roles the pastor was expected to fulfill, such as public person, professional, and steward. "Role incongruence," as the article put it, was a significant cause of burnout.

A new position in continuing education, pastor-in-residence (a two-year rotating assignment), was created to continue the Seminary's dialogue with pastors and the church and to advise the Seminary about the needs of pastors and their congregations. Courtney Cromie (M.Div., 1996; Th.M., 2001) is the current pastor-in-residence. "My research was to ask what jobs pastors are doing, and what they *need* to be able to do those jobs," Cromie said. Over the course of four months she spoke to 400 alumni/ae from the ten most recent graduating classes about their experiences as pastors. "The intention was to find ways to bridge the gap between what they learn in the Master of Divinity program and what they do as pastors," Cromie said.

Building on the information gleaned from the interviews, in the fall of 2007 Kalmbach worked with Gordon Mikoski, PTS's assistant professor of Christian education, to put together a cohort of alumni/ae to explore this gap, and the burnout that resulted, and to find ways to ameliorate it. In April 2008 the first Institute for Pastoral Leadership (IPL) convened at Princeton Seminary.

Continuing Formation of Pastors

Seventeen graduates from PTS's ten most recent graduating classes attended that first Institute for Pastoral Leadership, which focused on the various identities of the pastor by using cases in a problem-based model of learning. "Pastoral ministry doesn't happen in the abstract," said Mikoski, who teaches at the institute. "It only happens in situations." The problem-based model locates learning in a ministry context. It also develops the skills needed to solve problems. "In *How We Think*, John Dewey suggested that thinking begins when you come to a fork in the road, when you have to decide which way to go," said Mikoski. "Problem-based learning supplies students with the opportunity to apply procedures, frameworks, and plans, and then to reflect on that experience."

Won-jae Choi (M.Div., 2002) is temporary supply associate pastor at Newtown Presbyterian Church in Newtown, Pennsylvania. She attended the October 2009 institute with nineteen other pastors from as far away as Texas and Oregon. "I came away from the institute with an effective way to think critically about how to deal with ministry issues," she said. The case studies described complex and multi-dimensional problems, such as an elder asking the pastor to perform an interfaith wedding for his daughter, who does not attend church, or an urban congregation with a failing building and two factions, one elderly group wanting to save the building and another younger group wanting to relocate the congregation to the suburbs. "When



The HLP's Institute of Pastoral Care

Photo: Kim Schmidt

THE HISPANIC LEADERSHIP PROGRAM (HLP)

Gabriel Salguero, Director of Programs and Director of the Hispanic Leadership Program

The HLP offers Congreguenenos, an annual gathering of Hispanic lay and ordained leaders focused on doing ministry in the Latina/o context, and the Academy of Biblical and Theological Studies (ABATS), a program in Spanish to train commissioned lay pastors. A Spanish language version of *Called to Community*, *Comunidad de Pastores*, will facilitate the education of a new cohort of commissioned lay pastors participating in ABATS. This year's keynote speaker at Congreguenenos is Samuel Pagan, author, PTS alumnus, and former president of the Evangelical Seminary in Puerto Rico.

we received the case study in our group, our first response was, 'What a mess! Who let the situation get this bad?' but once we got over our emotional reaction, we could see in a non-anxious moment what steps to take. The [problem-based learning] model helped us think through that process," said Choi.

Choi was excited about the Seminary's commitment to focus on the long-term development needs of pastors. "The Institute for Pastoral Leadership realizes that pastors aren't pastors in an ideological vacuum but are pastors in real situations.... Just that premise is enough to create excitement about the new programs because the starting point accepts the reality of what pastors are facing, and shows that [the Seminary wants to] build a program that will help support pastors to continue to grow in the formation of those identity roles," she said.



Left to right: Courtney Cromie, Gordon Mikoski, and Raymond Bonwell at the Institute for Pastoral Leadership

Photo: Becca Arrowsmith

THE INSTITUTE FOR YOUTH MINISTRY (IYM)

Dayle Rounds, Director of Programs and Director of the Institute for Youth Ministry

Princeton Theological Seminary founded The Institute for Youth Ministry in 1995 to offer specialized theological education for people in ministry with youth and young adults. The IYM supports research and degree instruction and offers an innovative program of continuing education and leadership development. Its offerings include the Princeton Forums on Youth Ministry, the Youth, Church, and Culture Podcast, the Certificate in Youth and Theology, the upcoming Conference on Emerging Adulthood, and the recently published *OMG: A Youth Ministry Handbook*, with Abingdon Press, edited by Kenda Creasy Dean.

The Institute for Pastoral Formation continues where IPL leaves off, offering many two-and-a-half-day courses on areas identified by the school's research as potential gaps for pastors, such as evangelism, engaging the public, healthy boundaries/care of self and family, and spiritual practices. Courses will be taught by Seminary faculty and experienced pastors and practitioners. The school is coordinating with the M.Div. program and with the Office of Field Education and the Office of Student Relations and Senior Placement to accomplish the Seminary's mission to prepare men and women to serve the church.

Kalmbach and his staff are also coordinating with the faculty to better integrate the school's courses with those of the M.Div. program and to create a smoother transition into ministry for new graduates. Professors Olson and Mikoski, along with Professors Paul Rorem and Sally Brown, are currently planning a new course for senior seminarians planning to go into congregational ministry, titled "The First Call: Living into a Pastoral Identity." "The class will seek to help students make the transition from being a student to being a pastor with a primary identity as a contextual theologian, and will highlight four major elements, each of which will be considered in theological perspective: Starting Strong, Leading, Managing, and Self-Care," Olson said. The school is offering the course in a non-credit format titled "Transition into Ministry" in May 2010, for both seniors and pastors in their first year of ministry. The course will provide an overview of how to analyze a congregation, basics in conflict management, and effective transition tools, such as support networks.

Called to Community

Another reality that pastors of all tenures face, according to research done by the School of Christian Vocation and Mission, is isolation. A member of the first Institute for Pastoral Leadership asked for a "Facebook for pastors," a place where pastors could meet online in a protected and private setting to discuss their struggles in ministry, sensitive or confidential pastoral care issues, and resources for ministry. The result is Called to Community, an online community built on sophisticated social networking software and hosted by Princeton Seminary for those serving the church.

Members can connect with colleagues, access resources from Seminary faculty such as lectures and webinars, and participate in private groups to discuss sensitive pastoral care issues, or just to form a network of clergy in their area. Because Called to Community is behind the Seminary's firewall, the conversations are not searchable by Google or other search engines.

"The idea is to reach pastors where they are, and where they are is on the Internet," said Cromie. Raymond Bonwell, one of the school's directors of programs, agreed. "Participants tell us that 50 percent of them come to the event for the topic, 25 percent to network, and 25 percent to reconnect with the resources of the campus," he explained. "Now we can extend all of those opportunities after people return to their ministry setting, using the Internet."

The site allows pastors from across the country and around the world to access quality resources for ministry, to connect with one another, and to form small groups for discussion and support. "When I was ordained and served as a solo pastor for a congregation for a number of years, one of the most important support systems I had was an already established lectionary study group of area pastors that met every Tuesday morning," said Olson. "But many other young pastors do not always have access to such a support group. With technology and the Internet, the School of Christian Vocation and Mission is able to create virtual groups of support among new clergy."

Many of the school's events are recorded and put on Called to Community for downloading, and many are streamed live. The Pastors' Monthly Roundtable is an opportunity for Princeton-area pastors to do research at the library, enjoy fellowship over lunch, and converse about important topics. Now the roundtable dialogue is available via webinar. The software allows participants around the country and abroad to log in, see and hear, and ask questions via online chat rooms. December's roundtable featured Professor Sally Brown, who lectured on preaching during the Advent and Christmas season. People from twelve states and nine countries logged on to participate via webinar. Yena Hwang (M.Div., 1997) logged on from Wheaton, Maryland, where she is associate pastor at Wheaton Community Church, serving the English-speaking congregation of a Korean American church, and vice moderator of National Capital Presbytery. "I'm always looking for continuing education that is practical, that I can readily use," she said. And the webinar format suited her perfectly. "I can't drive to Princeton for a one-hour lecture," she said. "But this was a good opportunity to hear faculty speak."

In the fall Institute for Pastoral Leadership when Called to Community was introduced to the group, those participants with

laptops signed on, and within five minutes there were nine requests to join the online community. Steve Jewell (M.Div., 2004) is solo pastor of the First Presbyterian Church of Arkport, New York, a 120-member rural church. "I can create my own private groups for our congregation or ministerium.... I enjoy things that have theological muscle because in church ministry you don't always have access to some of those conversations going on in the academy." Choi agreed. "It's a great way for us to access resources and that's the hardest thing if you're solo, or in the middle of the country. I look forward to reading faculty lectures and convocation sermons, the things I love Princeton for," she said.

Called to Community is open to all PTS alumni/ae to find resources, form discussion groups, and access programs. Registration requires only your name and an email address, and you can keep your email address private from other users if you wish. To register, visit www.ptsem.edu/cvm.

Lifting Up the Lives of Congregations

Pastors are not solely, or even primarily, responsible for the ministry of the church. The Reformers believed that all Christians, not just pastors, have a vocation, and the School of Christian Vocation and Mission offers programs to support congregations in their shared ministry with pastors. The new School of Lay Theology will offer congregations educational opportunities in three areas:



Participants at the Joe R. Engle Institute of Preaching

Photo: Leigh Photo & Imaging

THE ENGLE INSTITUTE

James F. Kay, Joe R. Engle Professor of Homiletics and Liturgics and Director of the Joe R. Engle Institute

Made possible by the dream and generosity of Joe R. Engle, this institute is for preachers in their first two to eight years of ministry who wish to nurture and strengthen their preaching vocation in the company of colleagues. This year's institute will be June 6–11, 2010, and the preacher-in-residence is Juan Perez-Alda, interim pastor and head of staff of the First Spanish Presbyterian Church of Miami. Perez-Alda is also pastor emeritus of Primera Presbyterian Church of Bayamón, Puerto Rico, where he served for twenty-six years.

INSTITUTE OF THEOLOGY RETURNS!

The Institute of Theology is a family-friendly program for lay and ordained Christians to study together on parallel tracks. There will be three foci from which to choose: Reformed theology and its application to life and ministry; mission; and Science for Ministry. The first Institute of Theology harks back to the summer of 1942, and is the precursor to Princeton Seminary's Continuing Education program. Stay tuned for more on this program, kicking off August 2–6, 2010.

foundational knowledge (understanding of the Bible and theology), relational knowledge (skills such as small group leadership, active listening, and Christian caregiving), and functional knowledge (such as how to incorporate new members into the church, or make the church more accessible to people with disabilities). Ernie Kimmel, recently retired stated clerk of the Presbytery of New Brunswick and an elder at Pennington Presbyterian Church, is helping to plan the School of Lay Theology's offerings. "First Corinthians tells us that each member has been given gifts for the common good," he said. "And in the Presbyterian tradition, the office of the minister of Word and Sacrament is described as one of shared ministry. If we take the concept of shared ministry seriously, then the School of Christian Vocation and Mission needs to provide opportunities for the officers and members of Christian congregations to develop their gifts, learn new skills, and grow in their understanding of the faith."

There are many programs at the school that support congregations. The Institute of Faith and Public Life allows clergy, lay leaders, scholars, and community activists to explore together what it means to "do justice, love mercy, and walk humbly" from within an integrated theological and ethical framework, according to Gabriel Salguero, one of the school's directors of programs and director of the Hispanic Leadership Program. At the May 19–21 institute, speakers include John M. Perkins, a leader in civil rights and the founder of several Christian community development ministries in Mississippi and California; Serene Jones, president of Union Theological Seminary in the City of New York; Ron Sider, founder of Evangelicals for Social Action; Kate M. Ott, associate director of the Religious Institute in Westport, Connecticut; and Richard Cizik, senior fellow at the United Nations Foundation and a leader of the "Young Evangelicals" movement in America.

The Science for Ministry Institute is a three-year program that pairs a pastor and a scientist to study theology and science together, and then take their learning and dialogue back to their congregation for further exploration. Topics covered include evolution in cosmology and biology, the creation of the universe, human evolution, neuroscience and cognitive science, and human morality and ethics.

And traditional Advent and Lenten Bible studies nourish members of congregations and all Christians seeking to live out their calling as followers of Jesus. The Lenten series for 2010 featured Professor Ross Wagner on "Five Perspectives on Easter: The Gospels and Isaiah."

Advisory Group Supports SCVM

A new advisory group has been established to support the School of Christian Vocation and Mission, made up of three PTS faculty members, three pastors, and an elder. The members are Professor Dennis Olson, Professor Sally Brown, Professor Richard Osmer, Pastor Muriel Burrows of Witherspoon Street Presbyterian Church in Princeton, Pastor Karen Hernandez of Westminster Presbyterian Church in Trenton, Pastor Donald Lincoln of Westminster Presbyterian Church in West Chester, Pennsylvania, and Ernest Kimmel, an elder at Pennington Presbyterian Church.

The school also offers specialized leadership training for church officers. In January 2010, 160 officers in Presbyterian congregations from six presbyteries came to PTS. Cosponsored by the Presbytery of Monmouth and the Presbytery of New Brunswick, the event included workshops on a variety of topics from basic elder and deacon training and training for clerks of session to older adult ministry, stewardship, and evangelism. Three of the tracks were recorded for use by other presbyteries in their leadership training. Programs are being planned for chaplains and church educators as well.

Other programs focus on specific “mission expressions,” such as youth and young adult formation (see box on the Institute for Youth Ministry), lay formation, and the church in the world, which encompasses multicultural relations as well as faith and public life (see box on the Hispanic Leadership Program for one example). The Institute for Multicultural Ministry equips lay and ordained leaders to construct vital congregations of many nations, cultures, languages, generations, and denominational backgrounds. (see *inSpire* story, fall 2008/winter/spring 2009, p. 32).

Semper Reformata: Always Reforming

Continuing formation of pastors and Christians has a long history at Princeton Seminary. President McCord established the Center of Continuing Education in 1962. In McCord’s “A Preliminary Report—A Center and a Program of Continuing Education on the Campus of Princeton Theological Seminary,” the former president defined continuing education as “not a sporadic and nostalgic return to the campus for the joy of trying to recapture alma mater feeling... but the involvement in some systematic, continuing, and valuable discipline after the days or weeks on the campus are over.” Today the School of Christian Vocation and Mission is fulfilling that vision by creating systematic programs that will shape pastors and Christians of all vocations for a life of ministry. “Healthy churches raise up healthy leaders,” said Cromie. “And healthy leaders nurture healthy churches.”

The Reformers believed that the church is always reforming to more fully live its witness to the gospel. Kalmbach said that the School of Christian Vocation and Mission will continue to reform, insofar as it seeks to serve the church as it lives out its mission to follow Jesus Christ faithfully in new contexts. “What it means to be in service to

UPCOMING COURSES

May 3–7, 2010: Transition into Ministry

Designed for Master of Divinity seniors and pastors in their first year of ministry in a congregation

May 6–7, 2010: Latino Leadership Institute

This annual two-day institute in May is dedicated to educating ordained clergy on pastoral leadership in the Hispanic church. Offered in Spanish.

May 8, 2010: Congreguemonos

An annual event for Hispanic leaders and laity that centers on doing ministry and being church in the Latina/o context

May 17–19, 2010: Institute for Pastoral Leadership

For alumni/ae in their first ten years of ministry

May 19–21, 2010: Institute of Faith and Public Life

Empowering pastors and lay leaders to do justice, love mercy, and walk humbly from within an integrated theological and ethical framework

June 6–11, 2010: Joe R. Engle Institute of Preaching

For preachers who want to refine their craft

July 26–28, 2010: Institute for Pastoral Formation: Better Worship and Preaching through the Seasons

This program encourages pastors and their worship leaders to come together to focus on better worship planning, share practical resources, and be enriched for better worship leadership. Pastors will also have the opportunity to focus on exegesis for preaching and to discuss pedagogical tools for teaching. Worship leaders will focus on worship planning through the seasons.

August 2–6, 2010: Institute of Theology

This summer program, begun in 1942, served as the precursor to Princeton Seminary’s Continuing Education program. Returning after a hiatus, this family-friendly program will offer several engaging and parallel opportunities to apply Reformed theology.

October 13–15, 2010: Institute for Pastoral Leadership

For alumni/ae in their first ten years of ministry

the church will continually change,” said Kalmbach. “We’ve made a paradigm shift, from what the academy thinks the field needs to letting those in the field tell us what they need. We’re listening to pastors and to congregations.”

To learn more about the programs at the School of Christian Vocation and Mission or to join Called to Community, visit www.ptsem.edu/cvm. To share ideas and ministry experience with staff of the school by phone, call 1.800.622.6767, ext. 7990.

All alumni/ae and friends are invited to a convocation on the afternoon of October 19, 2010, on the role of the seminary in a changing church. The convocation will be streamed live over the Internet. Tune in and join us! ✱

A Friendly Disagreement about Islam in the Modern World

HERMAN BAVINCK AND CHRISTIAN SNOUCK HURGRONJE

BY CLIFFORD B. ANDERSON

The letters between Herman Bavinck (1854–1921) and Christian Snouck Hurgronje (1857–1936), preserved in the archives of the Vrije Universiteit Amsterdam and the Leiden University Library, provide fascinating insights not only into a friendship that endured despite serious differences, but also into the role and functions of religions like Islam and Christianity in the modern world. The questions raised in the exchanges between Bavinck and Snouck Hurgronje remain strikingly relevant and will be explored in the Abraham Kuyper Center for Public Theology's upcoming conference at Princeton Seminary on April 15–16, 2010, which will be devoted to exploring the resources of Neo-Calvinism for interfaith dialogue and understanding.

Bavinck, author of the recently translated four-volume *Reformed Dogmatics*, grew up in a conservative Protestant family in the Netherlands. His father was a pastor in the Christian Reformed Church, a young denomination that separated from the Dutch Reformed Church in 1834 over questions of doctrine and liturgical practice. The new denomination established its seminary in Kampen, and Bavinck's father accepted a call to a church in that city in 1873. When Bavinck, who was raised happily in this pious atmosphere, decided to study theology, his friends and family rejoiced. But when he announced that he intended to study in Leiden rather than Kampen, he stirred considerable controversy. Why would Bavinck want to study in Leiden, the center of theological modernism, rather than Kampen, the cradle of doctrinal orthodoxy? Bavinck's rationale provides insight into his character. He preferred not to caricature theological modernism, but to understand its objections to orthodoxy on its own terms.¹

Shortly after his arrival in Leiden, Bavinck met Snouck Hurgronje, who was also the son of a pastor, but had grown up in a modernist atmosphere. He felt fully at home in Leiden, not simply because his widowed mother had moved there, but because he embraced the new perspectives offered by the developing field of religious studies. Bavinck and Snouck Hurgronje became fast friends and faithful study partners. Both struggled to learn Arabic, for example, as a component of their study of Semitic languages. In their correspondence during vacations, Bavinck often bemoaned how little progress he was making in his studies and asked Snouck Hurgronje what page he was on in their Arabic textbook.

The two friends eventually took their studies in different directions. Snouck Hurgronje devoted himself to the study of Islam. He wrote his doctoral dissertation on the emergence of the traditions of the Hajj in early Islam.² Bavinck carried on with Christian theology and wrote his dissertation on Zwingli's ethics.³ Bavinck departed

Leiden to become a pastor in the Friesian city of Franeker. Snouck Hurgronje traveled to Strasbourg, Germany, for the equivalent of a "post-doc."

Their careers would continue to diverge. Bavinck was soon called to become a professor at the Theological School in Kampen. Snouck Hurgronje returned to Leiden to teach students preparing for administrative careers in the Dutch East Indies (now Indonesia). He was one of the first Europeans to journey to Jeddah and Mecca, publishing his descriptions in a groundbreaking two-volume work.⁴ He subsequently accepted a position in the East Indies as an advisor to the Dutch colonial government, where he studied the indigenous form of Islam and sought to improve colonial policies. Eventually, he returned to Leiden as a professor of Arabic. Bavinck, by contrast, became a leader along with Abraham Kuyper in the Neo-Calvinist movement. After publishing his *Reformed Dogmatics*, Bavinck moved to Amsterdam to succeed Kuyper as professor of theology at the Vrije Universiteit. He also became actively politically, first as chair of the Anti-Revolutionary Party and then as a member of the First Chamber of the Dutch Parliament.

Bavinck and Snouck Hurgronje corresponded throughout their lives, even as they differed in their educational philosophies, colonial policies, and, especially, religious views. The role of Islam in the modern world was an ongoing subject of conversation. Snouck Hurgronje judged that Islam, once it had moved beyond any "mediaeval restriction of the right to complete political existence," could become a force for world peace. He advocated educating the Muslims of the East Indies in secular, rather than Christian, schools. Bavinck, by contrast, was more pessimistic about the potential of Islam. He promoted Christian missions to the East Indies as a way of overcoming what he considered the troubling dimensions of Islam. He wrote, "Religion can, I believe, only be overcome and replaced by religion." This disagreement over the relative liberating value of secular education vis-à-vis Christian conversion reflected the friends' underlying disagreement about the priority of religious studies to theology—or, more broadly put—about studying religion qua human phenomenon and qua God's revelation to humanity. ✱

Clifford B. Anderson is the curator of the Seminary Library's Special Collections.



Bavinck



Snouck Hurgronje

1. See R. H. Bremmer, *Herman Bavinck en Zijn Tijdgenoten* (Kampen: Kok, 1936), Chapter II.

2. C. Snouck Hurgronje, *Het Mekkaansche Feest* (Leiden, 1880).

3. Herman Bavinck, *De ethiek van Ulrich Zwingli* (Kampen: Zalsman, 1880).

4. C. Snouck Hurgronje, *Mekka* (Haag: M. Nijhoff, 1888). English translation on the second volume: C. Snouck Hurgronje, *Mekka in the Latter Part of the 19th Century*, tr. James Henry Monahan (Leiden: Brill, 1931).

A Stirring Spirit

CHINA AND CHRISTIANITY IN THE 21ST CENTURY

BY DENNIS OLSON

“The twenty-first century will be China’s century.” This often-repeated forecast that China will emerge as a dominant global and economic power in the decades ahead arises as China has increasingly opened its borders and engaged other nations of the world in recent decades. Modern-day China is the most populated country in the world with 1.3 billion people or twenty percent of the world’s population. (In comparison, the United States has 300 million people, or less than five percent of the world’s population.) China is a sprawling land mass populated with peoples of many different cultures, ethnicities, dialects, and religions. The land encompasses a sub-arctic north, a tropical south, deserts and mountains in the west, and sprawling cities in the east (Shanghai—17 million people, Beijing—13 million, Guongzhou—12 million).

In October 2009, I had the opportunity to go on my first visit to China. Princeton Seminary’s president, Iain Torrance, who has a deep family history with China, received an invitation to send a member of the Princeton Seminary faculty to attend an academic conference and present a paper at Renmin University in Beijing. As a result, I spent an intense week of lectures, small group discussions, and informal chats with 160 scholars of Chinese literature, philosophy, religion, and the arts from all over the world. The topic of the conference was “Sinology [the study of Chinese culture] and Cross-Cultural Communication.” The conference included a number of scholars of religion from all over the world. I enjoyed a breakfast with Swiss theologian Hans Kung, who spoke to the conference about his Institute for a Global Ethics. The institute seeks to work with major religions across the globe to develop a set of values and ethical principles that are common to all of them. I also engaged with other scholars who specialized in one or more of China’s traditional religions and philosophies, including Confucianism, Taoism, Buddhism, and Chinese folk religion and ancestor worship.

RELIGION IN CHINA

China remains officially an atheist state. However, recent surveys suggest that one-third of the Chinese people describe themselves as religious believers of one sort or another. My conversations with

scholars at the conference revealed a fascinating religious landscape in China. Religious beliefs in China are often viewed as personal commitments that each individual works out on his or her own, often borrowing from multiple traditions. Many, if not most, religious believers do not label themselves as exclusively Buddhist, Confucian, or Taoist. Rather, the goal is to be in harmony with the cosmos and its natural and divine forces, selecting aspects from among multiple religious or philosophical paths to achieve such harmony. You can live by the moral and political code of Confucianism at the

same time as you pray to Taoist gods and spirits seeking harmony with nature. You can adhere to Buddhist beliefs about the afterlife while also going to a traditional Chinese shaman for an ancient folk remedy for healing.

Although religion in China was severely repressed under Mao Zedong’s Communist rule, especially during the Cultural Revolution (1966–1976), religious traditions remained alive, but often underground. The present political climate is now considerably more open to religion as a positive social force in China. A religious revival is afoot in modern-day China as people seek to fill the void left by the disenchantment with Communist ideology and the loss of connection to ancient Chinese traditions. As more of their material needs are being met, Chinese people are seeking spiritual direction and meaning. But there are limits to government openness to religion. Tolerance is extended as long as a religious tradition promotes social harmony and stability and not political unrest. The recent political repressions of the Falun Gong movement or the Muslim Uyghur communities illustrate the limits of religious freedom in China.



Photo: Becca Arrowsmith

CHRISTIANITY IN CHINA

The conference in Beijing ended with 160 of us gathered around one enormously long banquet table in the Forbidden City, which was the former palace of Chinese emperors. We were treated to an evening of warm hospitality and traditional Chinese cuisine. I spent the evening seated among three people who had intimate knowledge of Christian communities on the ground throughout China. On my left was a British woman working on a Ph.D., studying the network of Protestant house churches and their social ministries to the poor. On my right was an Irish Catholic priest who had worked with Catholic house churches in China for decades as part of a Catholic missionary society. Across from me was a Chinese Christian professor of English literature at a Chinese university. Together they constituted an evening-long informal seminar on the state of Christianity in present-day China.

With roots reaching back to the seventh century, Christianity in China has often been viewed in the past as a negative presence in China's history, associated with foreign domination and colonial exploitation by Western powers, especially in the nineteenth century. But a vibrant Christian presence has remained and grown under indigenous Chinese leadership, including Protestants, Catholics, and a small Orthodox community. And now Christianity is booming in China, part of a widespread and more general religious revival throughout the country. I saw evidence of that when I visited and lectured at the newly constructed national Protestant seminary in the city of Nanjing. I also visited the largest major Bible publisher for the Chinese market, Amity Printing Company. I toured its presses, which roll out a million Bibles every month. Even at that rate, the publishing company says it is unable to keep up with the enormous demand. I also attended a Sunday worship service at Haidian Christian Church in the middle of Beijing where the sanctuary seats a thousand people. I attended the last of five worship services that Sunday at two o'clock in the afternoon. The church was standing-room only with an additional overflow crowd watching the service on a large video screen.

The makeup of Chinese Christianity is complex and often divided into three categories. One part of the Christian movement is the officially registered Protestant and Catholic churches who operate with more freedom in China. Government leaders support these churches because they perceive that Christian beliefs have helped to fuel economic creativity, innovation, and development in the West, and they hope that perhaps the same could happen in China. Many politicians also look positively on the ways in which Christian churches provide much-needed relief aid in times of disaster or provide other social ministries for communities. This patriotic form of Christianity played an important role in preserving Christianity through the earlier decades of religious repression.

A second form of Chinese Christianity involves de-centralized networks of underground or house churches that are not officially registered with the government. Government leaders are well aware of their existence and tolerate them as long as their size remains small—less than fifty worshippers. They tend to be more evangelical and often Pentecostal in orientation and seem to be growing at a rapid rate, although reliable statistics are difficult to come by.

A third group of Christians in China are often described as



Dennis Olson (second from left) with his Chinese hosts at the Amity Printing Company offices in Nanjing

“cultural Christians.” They may not be baptized or formally belong to a community of worshippers. Nevertheless, they read the Christian Bible, appreciate its teachings and ethics, and tend to be among the more educated or professional classes in Chinese society. I spent an afternoon speaking with a Chinese woman scholar working on the Book of Genesis. Her detailed questions revealed an impressive knowledge and admiration for the Bible and its scholarly study. But she did not describe herself as a worshipping Christian.

As with religion in general in China, a good deal of overlap exists among these three categories of Christians, as well as a blending with other religious or philosophical traditions. Young adults seem particularly active in these various Christian movements, which, it is estimated, currently make up at least eight to nine percent of the Chinese population.

THE FUTURE?

What's ahead for Christianity in China? Its growth will likely continue in a number of directions. The Christian movement is splintered and fragmented, which is both a strength and a weakness. It is flexible and adaptive but may sometimes lack strong leadership. The church in China needs more well-educated clergy and seminary professors to continue the rigorous work of translating the historical and theological resources of the Christian faith in dialogue with the rich, deep, and distinctive cultural and religious traditions of China. Plans are being discussed for the government to declare certain regions in China as “free religious zones” in which the state would allow greater religious freedom, even to the house churches. Some provinces and provincial leaders within China are already more welcoming to Christians, others less so. However, any hint of social unrest fomented by Christian communities would likely move Chinese politicians to return to more restrictive measures. Meanwhile, China will remain a fascinating experiment to watch as the diverse Chinese Christian movements expand within the boundaries of this growing global power in the decades ahead. ✱

Dennis Olson is the Charles T. Haley Professor of Old Testament Theology at Princeton Seminary.



DON'T MISS IT!

REUNION 2010

OCTOBER 25–29

Reunion 2010: From Gutenberg to Google

Keynote Speaker: Dr. Kenneth Bailey, a Presbyterian minister and author who spent forty years living and teaching in seminaries and institutes in the Middle East, including as professor of New Testament at the Near East School of Theology in Beirut

Other speakers include the following PTS alumni/ac

- Mr. Rick Brown, executive director of the Institute for Relationship Therapy, whose appearance on *The Oprah Winfrey Show* was named a Top Twenty Oprah Episode
- Dr. Kathy Nelson, president of the Funding Individual Spiritual Health Foundation and author of *Listen with Your Heart*, a book on nature and prayer
- The Reverend David Stark, Presbyterian minister, author, and developer of Life Keys, a system of small group development

Photographs on these pages are from Reunion 2009.



PTS Welcomes New Alumni/ae Director

In December, William Robert Sharman joined the PTS staff as the new alumni/ae director. He graduated from Princeton Seminary in 1984, and most recently served as pastor of Jamestown Presbyterian Church in Jamestown, North Carolina. He has also served pastorates in Alabama and in Bonn, Germany. He earned his B.A. from the University of Mississippi and his D.Min. from Columbia Theological Seminary.

As director of alumni/ae relations, Sharman is responsible for building connections with the Seminary's 10,800 graduates serving around the country and the world. He looks forward to visiting with and getting to know alumni/ae, and welcomes comments and ideas from all. Contact him at alumni@ptsem.edu.



Bob Sharman

Photo: Kim Schmidt

2009 Distinguished Alumnus

At Reunion 2009, the Seminary honored Dr. Ronald C. White, Class of 1964, with the Distinguished Alumnus Award. White is nationally recognized as a prominent Lincoln scholar and biographer. His most recent book, *A. Lincoln: A Biography*, was a *New York Times*, *Washington Post*, and *Los Angeles Times* bestseller and a main selection of The History Book Club.

A scholar of the history of American intellectual and religious life, he is committed to the vital role of faith in American public dialogue, and has lectured at both the White House and the Library of Congress. White has been on the faculties of the University of California at Los Angeles, Whitworth University, Colorado College, Princeton Seminary, and San Francisco Theological Seminary (SFTS), where he was professor of American religious history.

The award recognized his scholarship and also the many contributions he has made to theological education and to the church, including his work as former director of PTS's Department of Continuing Education, his leadership as dean of SFTS, and his ministry at the First Presbyterian Church of Colorado Springs and in college chaplaincy at Princeton University, Rider University, and Whitworth University.



Ron White

Photo: Kim Schmidt

Preaching the Word in Color

BY CLEOPHUS J. LaRUE



Colored preaching, by which I mean preaching done by people of color, will be the kind of preaching heard by a majority of the Christian world by the year 2050. Owing to a massive demographic shift in the latter part of the twentieth century, the epicenter of Christianity, and thus Christian preaching, has moved below the equator. Europe is no longer the heartland of Christianity. Philip Jenkins, author of *The Next Christendom*, says Christianity is turning brown and moving south and growing by leaps and bounds in these areas. These new representative Christians, as European missiologist Andrew Walls describes them, will be the people of color who populate the global south—Africa, Asia, and Latin America. According to Walls, the manner in which they view Christianity will matter more and more, and how Western European and North American Christians view it will matter less and less. But even with this new numerical reality, Walls is convinced that Christianity can be made stronger and even more vibrant if the West and the people of the global south join together in refashioning the Christian witness.

In recent years, I have had the privilege of traveling to different parts of the global south to participate in a small part of that refashioning process. I have witnessed firsthand the energy, vibrancy, and unparalleled growth of the church in these areas. In 2001, I saw Christians in Fortaleza, Brazil, crowd into a condemned church building one night to hear the gospel proclaimed. In that same year I traveled to Kerala, India, where I saw more than 100,000 Christians of the Church of St. Thomas gather on the banks of the Pamba River for a week of preaching, Bible study, and prayer. A few years later in Monrovia, Liberia, in church services throughout that city, I saw the indefatigable spirit of a war-weary people determined to worship God even as they tried to lift themselves out of fifteen years of civil war and unmitigated, self-inflicted destruction.

My most recent opportunity to visit India came rather unexpectedly last year. While walking to my office I heard a familiar voice call out to me from across the Seminary quad: “Dr. LaRue, will you come back to India and teach a course on preaching?” The thought of returning to India caught my attention immediately, so I turned to see who was extending this gracious invitation. It was Ajit Prasad, a 2005 graduate of Princeton Seminary’s Ph.D. program in Christian education, now serving as director of the St. Andrew Centre, India Sunday School Union (ISSU) in Coonoor, India. Before he could even think about rescinding his invitation I said yes. I didn’t say yes because I thought I had so much to offer the Indian seminarians and pastors, but because I knew I had a lot to learn from them.

I also knew of Princeton Seminary’s longstanding commitment to the worldwide church and most assuredly to the global south. Our mission statement says, in part, that we equip men and women “for leadership worldwide in congregations and the larger church.” For many years, Princeton Seminary has sought to make its resources

available to people of faith in all lands. In a matter of weeks Dr. Prasad and I worked out the details of the courses I would teach and he advertised them throughout their seminaries in India. At my own expense I traveled to India for the third time in May of last year. Schools in the global south often struggle financially and they simply do not have the funds to sponsor professors from the Western world. Moreover, when I consider the abundance out of which I live in the United States, I counted it all joy to pay my own way, convinced that I would be the richer for it.

In my first week at the St. Andrew Centre, I participated in a seminar with several other Indian homiletics, among them Surya Prakash, Stephen Alfred, and M. Gnanavaram. I read papers on biblical exegesis for preaching, the use of the imagination, sermon structure and form, and similarities in the preaching of marginalized peoples. The Indian homiletics read papers on the struggles of the *dalit* Christians (the untouchables), interpretive strategies of Indian preachers, issues surrounding village people and town folk, and preaching as pastoral care. I found it interesting that, not unlike our experience in the United States, there were disagreements among the Indian homiletics about the emphasis of their preaching—whether it should have an evangelical or a liberation focus. One senior Indian

until an Indian homiletics spoke up and told me to let them do the pairing exercise in their own dialects with an interpreter. With this suggestion the exercise took off. I thought the Indian students were having trouble expressing themselves theologically, when they were simply having trouble expressing themselves in English, which was not their mother tongue.

As part of my research for a book project, I was searching for similarities and differences between the preaching of Indian Christians and marginalized people of color in the United States. First, I noticed that the professors and students with whom I came in contact had a preference for experiential religion. They all had testimonies of actual occurrences with the divine in their lives, and they were not ashamed to speak of those experiences. They were also a “people of the book.” They knew the stories of the Bible and ordered their lives around those stories. The scriptures mattered to the Indian preachers and they preached them with aplomb and creativity. Moreover, since English was not the mother tongue of many of them—most spoke Tamil or Telugu—they wanted to become more effective communicators in the English language. Finally, clearly influenced by the more subdued preaching of the Anglicans and other European preachers with whom they had come in contact, many of the Indian seminarians wanted

Our mission statement says, in part, that we equip men and women “for leadership worldwide in congregations and the larger church.”



Photo: Bianca Quezada

In February, Ajit Prasad and his wife, Daisy, visited Princeton to talk with Cleo LaRue and Martin Tel about the Seminary's continuing relationship with churches and seminaries in India. They shared an Indian meal in LaRue's home and planned for the trip Tel and William Heard will make to India in May. Left photo, left to right, Dr. LaRue, William Heard, Dr. Ajit Prasad and his wife. Right photo, Dr. Prasad and Dr. LaRue.

homiletics accused the younger scholars of focusing too much on social concerns and not enough on winning the lost to Christ. The liberationists defended their teaching, saying the basic needs of the people had to be met or else the words of salvation they preached would fall on deaf ears.

The second week involved sessions where we actually engaged in teaching what amounted to a fast track introductory course in preaching. We had lectures and exercises in biblical exegesis, imaginative preaching, developing controlling thoughts, and ways to discover fitting sermonic forms and structures. Throughout much of those two weeks I was feeling my way, all too conscious of the differences in our contexts. An exercise that I use quite often in the States initially fell flat in India. I ask students to pair a scripture text or theological conviction with some aspect of lived experience. This exercise is intended to help preachers begin to develop ways to speak to the human situation with the Word of God as their point of departure. My Indian students really struggled with this exercise

a more direct, creative, and invigorating preaching style. They were quite fond of the more animated African American preaching style that many of them had already heard through the Internet.

In May I will return to India with Martin Tel, our director of music, and William Heard, an alumnus (M.Div., 2005) and director of liturgy and worship at Kaighn Avenue Baptist Church in Camden, New Jersey. Dr. Tel will teach courses in music for Christian worship, and the Reverend Heard will perform several concerts. Also, it is my hope in the near future to take a travel course to India and have the Princeton students engage and interact with the Indian seminarians as they learn from one another how to preach the good news of Jesus Christ in diverse contexts. I am absolutely convinced that we have much to teach one another in a world that is quickly becoming a global village and with a faith that is growing browner by the day. ✱

Cleo LaRue is the Francis Landey Patton Associate Professor of Homiletics at Princeton Theological Seminary.



Photo: Bianca Quezada

"It Was Like the World Was Ending... but Then Jesus Didn't Show Up"

BY KENT ANNAN

Photo: UN Photo/Marco Dormino

My friend Edvard was still disturbed. We stood talking on the side of a street—one of the very streets where a few days before tens of thousands of bodies in Port-au-Prince had been quickly collected for burial or burning after the devastating earthquake.

Edvard told me he'd been in his church's office when the ground started shaking. He grabbed the desk and held on. The church stayed standing, but he and his friend stepped outside to find that an elementary school across the street had collapsed.

They ran over and started helping to extract screaming children from under the concrete. As he worked, he suddenly thought, "My wife? My child?"

So he took off sprinting. He ran through two miles of devastation, so many already dead, many others crying out. He arrived to find his wife and one-year-old son alive and okay. But as we talked he said he couldn't stop thinking about leaving the children in the school behind.

"I can't explain to you how hard the situation was," he told me six days later. "I'm someone who believes in helping other people. But what made me so sad is that going through these areas, I could hear people under the rubble calling out, 'Come save me,' but I couldn't do anything for them in that moment."

He's lost his home. He's lost his city. He's lost friends. He was sleeping with his young family on the street, then had to change places because the stench of bodies rotting nearby was too strong. And what bothered him as much as anything else was that he hadn't been able to do any more to help in the apocalyptic aftermath.

Edvard had been in my home just a couple of weeks before the earthquake. We'd flown together to a conference, where he saw his first snowfall—large pillowy flakes floating down in St. Louis. Of all the American foods, he likes pizza the best (though beans, rice, and chicken are much preferred).

One heartening thing in the coverage of this tragedy is that the media has often recognized and held up the dignity and courage of people in Haiti. That's been my experience working in Haiti for seven years. (Note: Can we please ban the word "looting" in emergency situations when people with hungry children take food out of collapsed grocery stores—whether in Haiti or New Orleans or elsewhere?)

And people's faith has been evident too. People gathered to worship—yes, to mourn and to ask for mercy, but also to worship—

outside crumbled churches, sometimes with family and friends crushed inside.

The Book of Revelation can seem embarrassingly hyperbolic to the modern reader—metaphors gone wild. But a Haitian friend a couple of years ago after a hurricane and then someone else last week in Port-au-Prince both told me:

"It was like the world was ending...but then Jesus didn't show up."



Each conversation leaves you breathless and heartbroken.

And my ability to think theologically falters too, except in the most basic form. Two simple prayers kept coming to me: "How long, oh Lord, how long?" and "Come, Lord Jesus, come."

These prayers align with my two friends saying at different times that they literally thought the world was ending Revelation-style...but then Jesus didn't show up and they were left to deal with the devastation.

Which I guess does lead to more theology: as long as we're left waiting, we're the body of Christ for each other.

Haitians have been helping one another. The generous outpouring from around the world has also been wonderful. Against the norm, may it continue for months and years of rebuilding to come, and may it be *with* and not *for* Haiti.

Edvard, who I've worked with for six years, shouldn't carry any guilt for not doing more. He did everything he possibly could. And may the same be said of each of us. Because it's our duty, amidst the tears and the rubble, to be the love of Jesus that keeps showing up...until he finally does come again. ✨

Kent Annan (M.Div., 1999) is author of Following Jesus Through the Eye of the Needle, a new book about living and working in Haiti (all proceeds go to Haiti). He's also codirector of Haiti Partners (www.haitipartners.org), a nonprofit focused on education that has also been responding to the earthquake disaster. Listen to Kent's January 29, 2010 NPR interview of Edvard at his blog at www.haitipartners.org/2010/01/, scroll to "Haiti Partners in national media."



Answering the Call in Newark

BY SARAH MESSNER

As a young man, M.Div. senior Andrew Wilkes was inspired by Aaron Parker, his pastor at Zion Hill Baptist Church in Atlanta and a professor of philosophy and religion at Morehouse College, to seek a theological education that was both spiritually fulfilling and intellectually engaging. Wilkes has found just that fusion at PTS, most recently in the form of a unique field education placement as a policy intern for City of Newark Mayor Cory Booker. As an intern, Wilkes engages with Newark citizens on a variety of issues ranging from environmental justice and green retrofitting to prisoner reintegration and educational programming for disconnected youth. This distinctive field education placement has allowed for the synthesis of Wilkes's deeply held faith and his passion for politics.

While studying business management at Hampton University, Wilkes chanced upon a book that redefined his sense of calling. "I read *The Soul of Politics* by Jim Wallace, and realized for the first time that I could bring together religion and policy," Wilkes said. This insight followed him to PTS, where he took related courses such as Professor Gordon Graham's on political philosophy and public theology, and a graduate seminar on African American religion and politics at Princeton University. In 2008, a summer internship at Sojourners in Washington DC (which Jim Wallis helped to found) further solidified Wilkes's political theology.

Wilkes credits his next "great awakening" to a lecture given by Booker, who delivered the 2008 Toni Morrison Lecture Series at Princeton University. Booker, who graduated from Stanford University, studied at Oxford University as a Rhodes Scholar, and earned a J.D. from Yale Law School, addressed "The Unfinished Journey of America's Spirit." He spoke passionately about the promise and shortcomings of America's historical legacy, and the moral demands of the present day.

Wilkes regards this decisive moment as a kind of "civic altar call." In his lectures, Booker described the possibility of a "citizenship drenched in love." He painted a picture of everyday citizens working together to improve their neighborhood, whether by advocating for better housing, nurturing green space, or encouraging former gang members to mentor youth. In Booker's final lecture, he delivered an "invitational call to love and serve our own communities," Wilkes remembered.

Wilkes responded to Booker's civic altar call by working with Chester Polk in the Seminary's Office of Field Education to establish a field education placement at the Mayor of Newark's office, a position Wilkes has held since the spring of 2009. Terrence Gilchrist, a policy analyst for the City of Newark, is Wilkes's field education supervisor. Gilchrist accompanies Wilkes in discerning how to engage in public service as a ministry and reflect upon his experiences, incorporating the action/reflection model of pedagogy used by PTS for its field

education curriculum. In Polk's view, it is insufficient for Seminary students to simply "do the work" of their field education placements; rather, it is critical to "meaningfully reflect on what they're doing, and understand it through a theological lens."

As a policy intern, Wilkes contributes to the public safety of Newark by addressing gang activity and enhancing community development opportunities in destabilized neighborhoods. His first assignment involved coordinating the Newark Interfaith Coalition for Hope and Peace network, which drew together people from diverse faith backgrounds to promote gang prevention and rehabilitation through means both symbolic, such as religious vigils, and direct, such as a new gun buyback program. Wilkes is also overseeing the creation of a green career fair, with a mission to target youth reentering society from the juvenile justice system. The fair will connect

attendees with green employment opportunities, including paid jobs restoring abandoned industrial zones, retrofitting homes for greater energy efficiency, and installing solar panels. The fair organizers also seek to educate the community about environmental justice, and to encourage community stakeholders to promote a "green-collar economy" by providing relevant, ecologically sound employment and skills development courses for at-risk youth. By working on initiatives such



Photo: Gabriella Cudjoe

SEEK THE WELFARE OF THE CITY (Jeremiah 29.7)

as the green career fair, Wilkes hopes to "ensure that communities that have historically borne the burden of pollution be invited to influence decision making, have increased access to jobs, and ultimately benefit from the burgeoning green economy." He views his work in advocacy as an important application of his theological education.

Wilkes credits his coursework at PTS and field education experience in Newark with supporting his calling to integrate faith, social justice, and political engagement in the public service sector. "It's important to me to dance between a socially informed and politically engaged faith and a commitment to a critical—yet reverent—engagement with scripture. Often there's a commitment to only dance to one side and not the other—but I'm striving for a back-and-forth rhythm." Following his graduation in the spring, Wilkes plans to pursue additional studies in public policy and public affairs, while continuing to serve Christ and the church. ✱

To read more from Andrew Wilkes, see his guest blogs for Jim Wallis's *God's Politics*: blog.sojournal.net/author/andrew_wilkes/.

To listen to City of Newark Mayor Cory Booker's lectures, "The Unfinished Journey of America's Spirit," for the 2008 Toni Morrison Lecture Series: <http://www.princeton.edu/africanamericanstudies/events/toni-morrison-lectures/>.

Calvin Celebrated by His World Family

BY ELSIE McKEE

Who says Calvin was just an old-fashioned European? Not worldwide alums of PTS! Long before the 500th anniversary of Calvin's birthday in 2009, members of Presbyterian and Reformed communities around the world were planning appropriate ways to remember this church leader, this founding pastor... and I was privileged to witness and share some of these celebrations, especially those in the global south, during the summer months of 2009.

Taiwan

The Presbyterian Church of Taiwan (PCT) is a diverse and strongly engaged body with three seminaries. In May the George Mackay Lectures took me to Taiwan Seminary in Taipei with its many PTS-related scholars. Primary host Professor Yang-en Cheng (Ph.D., 1994) was on sabbatical (in Princeton!); Professor Tsong-Sheng Tsan (PTS visiting scholar) organized a fine program; a wonderful group welcomed me and translated for me. Alums who attended included Professor Shang-Jen Chen (Th.M., 1998; Ph.D., 2004), Mei-Lun Shen (M.A., 2002), Professor Tzu-Lin Tsai (Th.M., 2000), Ma-Li Lai (Th.M., 2007), the Reverend Peter Dao-Nan Chen (M.Div., 2006), and the Reverend Chin Shun Kang (Th.M., 2002). The family of YuHui Chang (Th.M., 2007) came to meet me.

Yu-shan Theological College and Seminary in beautiful Hualien is the seminary of the aboriginal tribes of Taiwan. It was lovely to see WuHua Paqaliyus (Th.M., 2003) and Professor Shu-pin Chiu (Th.M.,

2001) again, to meet Professor Peter Nan-Jou Chen (Th.M., 1978) and Professor Chun Fa Tung (aka Masegseg Zengror Gadu, Th.M., 1983), and to visit some churches. After I left Taiwan the Typhoon Morakot brought death and destruction to many, including the families of nineteen Yu-shan students; the whole PCT has responded to this crisis, and we join in with our prayers.

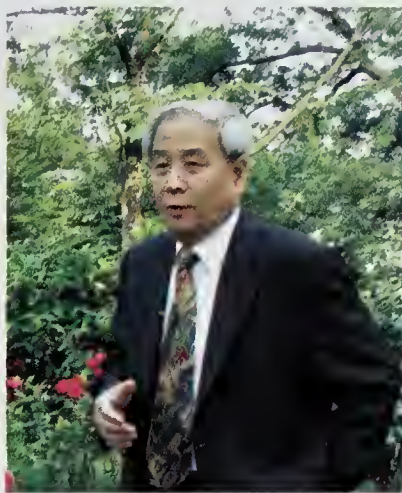
Tainan Seminary in Tainan, with its focus on enculturation, has its first woman president, Professor FuYa Wu (Th.M., 1987; Ph.D. candidate, 1992), and lively faculty, including Professor John Chhong-fat Tseng (Th.M. candidate, 1994) and Professor Hsueh-Ming Liao (Th.M., 1999)—whom I did not see because he was recovering from a very serious traffic accident.



Taiwan Theological College and Seminary
L-R, back row: Tzu-Lin Tsai, Ma-Li Lai, Tsong-Sheng Tsan
L-R, front row: Peter Dao-Nan Chen, Mei-Lun Shen, Elsie McKee, Shang-Jen Chen, Chin Shun Kang



Tainan Theological College and Seminary
L-R: John Chhong-fat Tseng, Elsie McKee, FuYa Wu



Chong-Soon Cha in the garden of the cemetery for Presbyterian missionaries



Jung-Sook Lee translating

Korea

Korea is the land of Presbyterian churches—and a great number of PTS graduates! My wonderful host, Professor Jung-Sook Lee (Ph.D., 1997), dean of Torch Trinity Graduate School of Theology, organized an amazing program in Seoul and beyond, translating every lecture by herself—a marathon of Calvin communication! Given the sheer numbers of PTS grads in Korea, it was impossible to see them all.

We began at the historic “mother church,” Saemoonan Church, where Dr. Jung Woo Shin (Th.M., 2000) serves with Calvin scholar Dr. Sou-Young Lee. We then visited Presbyterian College and Seminary (PCS), which has a “chapel” building to rival the chapel of Princeton University. The event at PCS gathered the largest group: Professor Won-Mo Suh (Th.M., 1993; Ph.D., 2000), Dr. Byung-Joon Cheong (Th.M., 1999), Professor John Flett (Ph.D., 2008), Professor Shin-Geun Jang (Th.M., 1996; Ph.D., 2002), Professor Douil Kim (M.Div., 1993), Professor Sang-Hoon Lee (Th.M., 1995; Ph.D., 2004), Professor Kyoo-Min Lee (Th.M., 1989; Ph.D., 1996), and Professor Seung-Gap Lee (Th.M., 1997).

The Korean Calvin Studies Society reunited me with Professor Geung Su Park (Th.M., 1997), and later there were visits with Dr. Joseph DuYol Choi (M.Div., 1989; Th.M., 1990) and Professor Sangkeun Kim (Ph.D., 2001).

At Honam University in Kwangju, President Chong-Soon Cha (Th.M., 1984) showed me both the cemetery of PCUSA missionaries and the plans for the monument for the approximately one thousand Korean Christian martyrs of the twentieth century, a very moving history. I then visited with Professor Seung Gi Choi (Th.M., 1996).

On the other side of the country are Pusan/Busan Presbyterian University and Kosin University, with a fine Reformed Institute. At Busan I met again Professor Park Mann (Th.M., 1995) and Professor In Seung Wang (Th.M., 1996), who welcomed us with big blue banners picturing Calvin! The hospitality of all the Korean communities was richly spiced with kimchi and many other traditional dishes: a gourmet feast!



Presbyterian College and Seminary in Seoul
L-R: Sang-Hoon Lee, Shin-Geun Jang, Elsie McKee, Jung-Sook Lee, John Flett, Kyoo-Min Lee, Byung-Joon Cheong, Seung-Gap Lee



Korean Calvin Studies Society in Seoul
L-R: Geung-Su Park, Elsie McKee, Jung-Sook, Jung Woo Shin



Tokyo Union Seminary
L-R: Minoru Nakano, Elsie McKee,
Masami Kojiro

Japan

Although there are very few Christians in Japan, it has a remarkable number of PTS grads. My organizing host, Professor Akira Demura (Ph.D., 1964), was an “elder brother” to me in our studies at PTS: he was one of Princeton Seminary Professor Ed Dowey’s first doctoral students, and I was among his last. Now retired from Tohoku Gakuin University in Sendai but still very active in academe and church, Professor Demura organized and translated my lectures and sermons both in Sendai and in Tokyo—and you should see him in action! The Tokyo lecture was sponsored by four Japanese Christian publishers to celebrate Professor Demura’s translation of my book *John Calvin: Writings on Pastoral Piety*.

Then at Tokyo Union Theological Seminary there was a warm welcome from Professor Masami Kojiro (Th.M., 1992) and Eri Kojiro, and I met again Professor Minoru Nakano (Th.M., 1994).

I preached in the chapel of the International Christian University (ICU), hosted by my classmate Professor Takashi Nagata (Th.M., 1975; Ph.D., 1981), who also serves as a chaplain. He told me of ICU’s important ties with the Myanmar Institute of Theology (MIT). Though I was not able to visit them, we want to join in remembering MIT and its people (and PTS graduates) in their 75th anniversary year.

At ICU I was also hosted by Professor Anri Morimoto (Ph.D., 1991), director of the Center for Christianity and Culture. I had the pleasure of seeing again senior colleagues Professor Y. Carl Furuya (Ph.D., 1959), Sachi Shimomura Furuya (special student, 1953), and Professor Shin Chiba (Ph.D., 1983).

Then the Reverend Takashi Yoshida (Th.M., 1995) conducted me to Kobe Reformed Seminary, which has a PCUSA heritage. My lecture in Shantou-Koki Church—where Masaaki Suzuki, the Japanese musical artist who has brought the Psalms to new life, was a member—began with Psalms. More reunions followed, with Professor Ken Miyamoto (Ph.D., 1999) and the Reverend Katsumi Mochida (M.Div., 1976).

A final tourist visit to Kyoto gave me a day with PTS doctoral student Yoshiyuki Kato and his fiancée.

Germany

The conference on Calvin and Calvinism in Mainz, Germany, in June gathered a group of international Calvin experts for a substantive series of papers and good conversations; one of our alums, Dr. Andrew Wilson (Ph.D., 2009), visited from Strasbourg.



Institute for Christianity and Culture in Tokyo
L-R, front row: a visitor, Elsie McKee, Y. Carl Furuya
L-R, back row: Shin Chiba, Anri Morimoto

Lebanon

In July I visited the Near East School of Theology (NEST) in Beirut, a remarkable, diverse, resilient institution in a cosmopolitan city being extensively rebuilt after the civil wars (1975–1990) and Israeli invasion (2006). NEST’s gifted president, Mary Mikhael, and dean, George Sabra (M.Div., 1980), organized continuing education lectures that drew about twenty to thirty participants from all over the Middle East—Presbyterian visitors from Iraq, NEST graduates from Lutheran Palestinian churches, and members of Presbyterian, Congregationalist, and Armenian Evangelical churches in Syria, Lebanon, and Jordan. I enjoyed more reunions with my classmate Professor Habib Badr (Ph.D., 1992), pastor and professor, with Professor Johnny Awwad (Ph.D., 1996) at NEST, and with Professor Paul Haidostian (Th.M., 1988; Ph.D., 1994), now president of Haigazian University in Beirut (Armenian Evangelical).

Australia and New Zealand

I arrived in August at the Uniting Church of Australia for the Nothey Lectures. My host was Professor Christiaan Mostert, who has been a scholar at the Center of Theological Inquiry in Princeton. Their Center of Theology and Ministry is wonderfully ecumenical: the respondent to one of my papers was a Salesian priest/retired bishop! Participants included the Reverend Robert Fraser (M.Div., 1979) and the Reverend John Smith (Th.M., 1982), who fondly remembered PTS as “a crossroads of the world.”

Then I traveled to New Zealand for another conference, lectures, and a meeting with the Reverend Robert Paterson (Th.M., 1960), retired missionary to Indonesia...where there are other PTS alums.

Remembering and considering how to appropriate Calvin for the church today—that was one benefit of the international riches of the PTS family in 2009. I offer my deep gratitude for all the family! ✨

Elsie McKee is the Archibald Alexander Professor of Reformation Studies and the History of Worship at Princeton Theological Seminary.



L-R: Johnny Awwad, Habib Badr, Elsie McKee, George Sabra in Beirut, Lebanon

Open to Imagination

POETRY FROM A PRINCETON SABBATICAL

BY BARBARA A. CHAAPEL

Being left-handed could be one reason why Adrian Lane (Th.M., 1999), an Australian and recently published poet, identifies with Christians in the global south. He begins his poem “Left-handers” with the line “We’re a little different—left-handers.”

He finds the church in the global south a little different, too. “Christians in countries in Africa and Asia approach the faith with more originality than we often do in the West,” he says. “They have to work out how to contextualize the Christian faith for their regions, to learn how to indigenize their expressions of faith.”

Another reason Lane is drawn to the global south is his friendship with classmates from Princeton, like Manoj Shrestha (Th.M., 2001, and now a Ph.D. student). Shrestha is Nepalese and principal of Nepal Ebenezer Bible College in Kathmandu. Lane calls him “the most strategic person in Nepalese Christianity.”

SNOW

At last the snow has come.

Snowstorm warnings have sent men into mouseholes.
Sleet has turned to soft cotton wool flakes
that sting melt on the tongue
and are shaken off caps and coats like oversized confetti.

The world is silent.
Peaceful.
And quiet.

Cars too frightened to move turn slowly white
and merge into sidewalks lumpy-carpeted. No favourites here!
Trees make twiggy ice sculptures
and carry on their topsides fluffy white icing.
A crunching plough comes and goes
in a vain attempt to restore black road.

And still the world is quiet.

Snow motes floating under the light make specky shadows
and soft nothings as they land.
Yet nothings grow till squeaking underfoot
and rumbling off roofs—beware below!

Lights flicker.
And in the stillness the world is alert
and knows
that man is but nothing ‘gainst a mighty God
who by soft nothings a whole new world makes
without having whispered one word.

“I am very impressed by the faithfulness of Christians who live in the midst of political or religious persecution, yet have a deep commitment to mission,” Lane says. “These church leaders lack our resources—libraries, books, computers, and finances. Yet they represent the church of the twenty-first century.”

Lane teaches practical theology at Ridley Melbourne, a small Anglican seminary in Melbourne, Australia. “I have a great heart for theological education, and for the seminary as a vehicle of self-renewal and self-growth. Ridley is a blessing to our Australian church, and I believe theological education can contribute much in the developing world. The gospel is good news for people, especially for the marginalized,” he says.

Lane knows that Princeton Seminary makes enormous contributions to the world church. That’s why he has come to Princeton for several sabbaticals, the most recent in 2009, to study in the library, worship in Miller Chapel, attend lectures and concerts, and reconnect with faculty. He values the library in particular, and knows that access to its resources is important for pastors who cannot travel to Princeton, as well as those who can.

“The Seminary’s library is fantastic,” he says. “The collection is accessible and wide-ranging. If there is not a particular book there, they will add it to the collection.”

He values, too, the library’s hospitality. It was in the Speer Library reading room during a major snowstorm in 1999 that cancelled classes that he wrote one of the poems in his collection *Southpaw*, titled “Snow.”

“I can still see the outdoor lights shining on the snow coming down,” he recalls.

“The snow stopped everything, insulated everything. But the library was open, and the silence there was beautiful, and created space for my imagination.”

Encouraged by his PTS professors Deborah Hunsinger and Donald Capps to use poetry in his class work, and to submit a poem to the *Journal of Pastoral Care*, Lane went on to publish his collection *Southpaw: A Matter of Reversal* with Ginninderra Press in Australia in 2008. Poetry has been for him a vessel of healing and wholeness; he says his poems came out of tough times. “I began writing poetry to cope with stress in my life, to name things. I love the way its language is crisp, spare, the way it crystallizes experience. I think that, like the poet, God delights in the simple things, like snow, food, and light.”

Recently Lane has been reading World War One poetry, including the poems of Wilfred Owen. He finds that art and poetry can help address and make sense of the tragedy of war. “Being creative is a part of healing,” he says. “It can move us toward wholeness, help us process trauma. It can share so many beautiful things.” ✦



Adrian Lane

Photo: Kim Schmidt

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Many alums have provided their email addresses on the PTS web site. You can contact them using the online alumni/ae directory by choosing "Alumni/ae" from the home page and then "Alumni/ae Directory" in the navigation bar. If you do not have the alumni/ae password for this section, please contact the Office of Alumni/ae Relations at alumni.relations@ptsem.edu or call 609.497.7756 for further assistance.

1955 In August **W. Donald Pendell Jr. (B)** and his wife, June, celebrated their fifty-fifth wedding anniversary.

1957 In **Robert MacGregor's (B)** recently published book, *Leadership: A Team Sport* (Galde Press), one chapter is about his first career position as minister of an inner-city church that was turned around, another chapter covers the House of Hope Church where he grew up, and a third is based on his theology.

1958 **Donald M. Walter (B, '59M, '64D)** writes, "As a professor emeritus of Davis and Elkins College, I've had time to work on some publications, most recently *Studies in the Peshitta of Kings*, Text and Studies Series, Volume 7, 2008, (www.gorgiaspress.com). If your Syriac is in good shape and you are interested in textual transmission of biblical texts (in Syriac), you might even check it out! Otherwise don't bother."

1960 **Perry T. Fuller (B)** serves as interim rector of The Episcopal Church of Bethesda-by-the-Sea in Palm Beach, Florida.

1961 **Bruce Nicholls (M)** is general editor of the fifty-volume Asia Bible Commentary Series sponsored by the Asia

Theological Association with its 300 member colleges across the region. He was the chief planner and promoter of the Malang '09 consultation on Christian leadership formation in an age of globalization and religious pluralism in July in Malang, Indonesia. Delegates came from all over Asia, including China, the South Pacific, and the Middle East.

1963 **John Killinger Jr. (D)** has written *The Life, Death, and Resurrection of Harry Potter* (Mercer University Press, 2009). Examining all the Harry Potter novels, Killinger points out the consistent way in which author J.K. Rowling follows the story of Christ in the Gospels with Harry as a Christ figure.

1966 **Elinor Kirkland Hite (E)** teaches industrial psychology at the Adler Graduate School of Professional Psychology in Chicago, Illinois, and does human resource consulting for both business and national church entities, as well as career coaching. She writes, "I look forward to renewing connections with classmates as you come through the Chicago area."

1968 **Mary M. McKemy (E)** retired from full-time church service at the end of December. She was director of Christian

education at Memorial Presbyterian Church in St. Augustine, Florida, where she had primary responsibility for the church's Christian education ministry with children and adults.

1969 **David M. Evans (B)** has accepted a new call, having left his position as the director of seminary relations at Austin Presbyterian Theological Seminary. In June he was called as interim pastor of St. Mark Presbyterian Church in Boerne, a bedroom community of San Antonio, Texas. He writes that he is "thrilled to be back in the parish." He and his wife, Linda, have a new granddaughter, Olivia, who was born in July. He writes, "We will continue to live in Austin, and I have a garage apartment in Boerne when I am there."

1970 **William L. Carlton (B, '02p)** received his Doctor of Ministry degree from Gordon-Conwell Theological Seminary last May. He remains chair and CEO of Carlton and Company, a full-service fund-raising counseling firm based in Boston, Massachusetts, with offices in Orlando, Florida; Phoenix, Arizona; and Portland, Oregon.

Donald Mackenzie (B, '71M) has coauthored with his interfaith colleagues, Rabbi Ted Falcon and Sheikh Jamal Rahman, *Getting to the Heart of Interfaith: The Eye-Opening, Hope-Filled Friendship of a Pastor, a Rabbi, and a Sheikh*. The book found its publisher as the consequence of an article about the three that appeared in the August, 2, 2008 issue of *The Christian Century* (they

were pictured on the cover). In November, *The New York Times* published an article about them. To read the article, visit <http://tinyurl.com/yaug6v4>. ▽



1971 **John Zehring (E)** has been called as senior pastor of the South Church in Andover, Massachusetts. He is the seventeenth pastor to serve in the church's 298-year history. He was previously senior pastor of the Kingston Congregational Church in Kingston, Rhode Island, and was a member of the adjunct faculty of Bryant University, where he taught public speaking.

1973 **Andrew Schatkin (B)**, who is the principal of a law firm in Long Island and New York City, has published *Select Legal Topics: Civil, Criminal, Federal, Evidentiary, Procedural, and Labor* (University Press of America, 2009), a 650-page book that consists of a compilation of his legal journal articles. His forthcoming book, *Essays on Religion, Politics, Philosophy, and Literature*, will be published in the spring, and a third book to be published in the summer by the University Press of America is called *Pretrial Motions and Hearings in New York State Criminal Law*. He is currently working on his next publication, *Post Verdict, Post Conviction, Post Trial Motions and Hearings, and*

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Criminal Appeals. "I will always be grateful for the education I received at Princeton Seminary," he says.

In January **James Seawood (B)**, president of the General Synod for the Reformed Church in America, preached at New Brunswick Theological Seminary for the chapel service that began the spring semester.

In December, **Ashton T. Stewart Jr. (B)** preached a Christmas message in Farsi on SAT-7 Christian satellite to the people of Iran and Afghanistan (estimated six-million listeners).

1975

Clifford Chalmers Cain (B) had two books published last spring: *An Ecological Theology* (The Edwin Mellen Press, April 2009) and *Down to Earth: Religious Paths toward Custodianship of Nature* (Rowman and Littlefield, May 2009). He continues to serve Franklin College near Indianapolis, Indiana, as professor of religious studies.

1977 Horace K. Houston (B, '79M) received the Ph.D. in history from the University of Memphis in August. For some of his research, he used the digital collection of the PTS library.

1978 Jerry Andrews (M) ended his seventeen-year tenure as pastor of the First Presbyterian Church of Glen Ellyn, Illinois, and in September relocated to San Diego, California, where he serves as pastor of the First Presbyterian Church of San Diego.

Peter E. Bauer (B) is chief of The Wounded Soldier Sponsorship Program for the Army Reserve Warrior and Family Assistance Center at Fort McPherson, Georgia. The program provides services to army reserve soldiers and their families as well as retirees, including soldiers returning from Afghanistan and Iraq. Bauer also consults with the Shepherd Center in Atlanta about ways continuity of care can be provided for soldiers who are being treated there for post-traumatic stress disorder and traumatic brain injury.

Charles "Ted" Wright (B) has returned from several years of mission work in Zambia and was installed as pastor and head of staff of the Gaithersburg Presbyterian Church in Gaithersburg, Maryland, on December 6, 2009. His son, **David ('09B)**, gave the charge to the congregation.

1979 Former *Star Tribune* columnist **Kristine Holmgren's (B)** new play, *Paper Daddy*, was performed at the Theatre in the Round Players in Minneapolis, Minnesota, in September. Set in Northfield during the early days of the Great Recession, *Paper Daddy* asks the question, "What is the role of a twenty-first-century father?" and celebrates our common life and the ties that bind.

Christian Iosso (B) has coedited with Elizabeth Hinson-Hasty *Prayers for a New Social Awakening*, inspired by the new social creed.

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but that is not always possible.

Photographs are welcome, but upon discretion of the editors may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are high resolution or at least 300 dpi.

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	M.A.T.S.	T
M.R.E.	E	D.Min.	P
M.A.	E	Th.D.	D
Th.M.	M	Ph.D.	D

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

Marcia Myers (B), director of vocation for the PCUSA, participated in a forum on future leadership needs of the church in November at San Francisco Theological Seminary (SFTS). The forum was sponsored by SFTS and the Presbyterian Church (USA) Committee on Theological Education.

Joe Watkins (E) is seeking the Republican nomination for Lieutenant Governor of Pennsylvania. Watkins serves as pastor of Christ Evangelical Lutheran Church in Philadelphia, and is a nationally known Republican commentator and a small businessperson.

1980 George Cladis (B), director of The New England Dream Center (NEDC) in Worcester, Massachusetts, and faculty member at Fuller Theological Seminary, opened the Michael Chaulk Master

Tradesmen Center and Program at NEDC last Fall. The program offers free training in carpentry, plumbing, and electrical trades to no- or low-skilled individuals from the urban areas of Worcester, so that they can eventually become licensed general contractors. The program collaborates with the City of Worcester to identify dilapidated, abandoned properties for these apprentice tradesmen to renovate; the profits from the sales of the renovated homes are reinvested into the program and at the same time, urban neighborhoods are improved. Recently Cladis announced a gift of \$2.2 million from the Lanza Foundation for the work and social ministry of NEDC.

1982 D. Scott Weimer (M), pastor of North Avenue Presbyterian Church in Atlanta, Georgia, was the featured speaker on November 8 and 15 on *Day 1*, a nationally broadcast radio program.

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1983 David C. Marx (P) has written a novel, *James Oliver Young: Interim Pastor* (www.publishamerica.com).

1984 Scott Janney (B) became president of PlannedGiving.com in December 2009. PlannedGiving.com provides downloadable resources for busy planned giving professionals who do not have the time, expertise, or financial resources allocated to write and develop these tools in-house. Janney writes, "I have been enjoying this venture very much, as the opportunities are vast and we have an attainable vision to serve thousands of nonprofits across the nation." He will stay involved in the Partnership for Philanthropic Planning (a.k.a. the Planned Giving Council), the Association of Fundraising Professionals, and community organizations and will continue to write articles (see www.pgtomorrow.com). He has accepted invitations for upcoming speaking engagements in Boston and New Jersey.

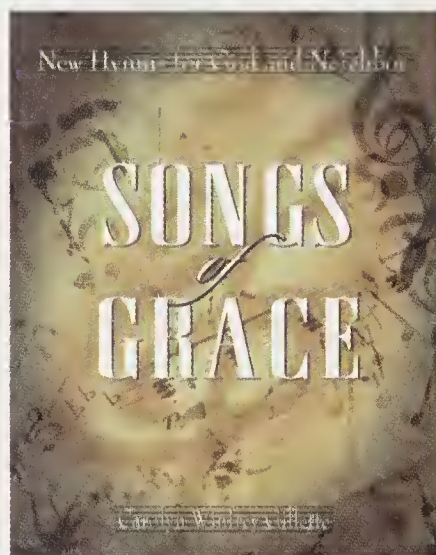
Kathleen O'Connor (D), a faculty member at Columbia Theological Seminary, was the 2008–09 president of the Catholic Biblical Association. Her presidential address appears in the current issue of *Catholic Biblical Quarterly*.

Frank Rogers (B, '91D), Muriel Bernice Roberts Associate Professor of Spiritual Formation and Narrative Pedagogy at Claremont School of Theology, co-teaches a class on peace and reconciliation and, with his colleague, Andy Dreitzer,

has done significant work with abuse survivors as well as perpetrators. In November, Rogers and Dreitzer traveled to Zimbabwe to lead a workshop for village leaders, pastors, and government officials and taught them how to facilitate healing and reconciliation processes in their villages and churches, even in the midst of ongoing violence. They were invited as part of the recently formed Zimbabwe government's Ministry for Healing and Reconciliation. ▽



1985 Carolyn Winfrey Gillette (B) has written *Songs of Grace: New Hymns for God and Neighbor* (Discipleship Resources, 2009). The hymns celebrate biblical stories, the church year, sacraments, missions, peace, and justice. ▽



Julie Mustonen Waldman (B) is a family and community therapist for Lutheran

Social Services in Beaver Dam, Wisconsin.

1986 Douglas Hoglund (B), pastor of Woodside Presbyterian Church in Yardley, Pennsylvania, writes that the church's new expanded building was dedicated on September 13, 2009. George Gallup Jr. of Princeton was the guest speaker, and "we were also thrilled to welcome back the Reverend **Charles Brackbill Jr. ('48B)** to share in the dedication service." Brackbill was the PTS student who served at Woodside when it was a chapel in 1946–1947, and he was responsible for moving the church to become a chartered congregation in April 1946. Hoglund continues, "Now retired after a long career of service to the church, he has not been back to Woodside for six decades. I learned that he was still active and living nearby in New Jersey through these class notes in *inSpire*—thank you for reuniting him with us."

1987 Wayne Darbonne (B), who taught Presbyterian history and theology at Denver Seminary in the fall of 2009, has been hired as an adjunct professor to teach additional courses in evangelism, discipleship, missional theology, and ministry leadership. He concurrently is pastor of St. James Presbyterian Church in Littleton, Colorado.

William DeLong (B) has been appointed vice president for mission and spiritual care at Advocate BroMenn Healthcare in Bloomington, Illinois, where he continues to serve as CPE

supervisor and chaplain. He has also published a new book, *Courageous Conversations* (University Press of America, 2010), which addresses the skills and tasks associated with supervising pastoral formation and ministry. Donald Capps, PTS's William Harte Felmeth Professor of Pastoral Theology Emeritus, wrote the foreword for the book.

Christopher Momany (B) has recently published an article on the metaphysics and ethics of Adrian College founder Asa Mahan. The piece appeared in the fall 2009 issue of the *Wesleyan Theological Journal*. He writes that Mahan's philosophy of "realism" played a central role in his prophetic human rights witness.

Harvey J. Sindima (D), a professor of philosophy and religion and Presidential Scholar at Colgate University, has written a new book, *Introduction to Religious Studies*, which provides an unconventional approach to the study of world religions, pulling together the diverse religious experience of Africans, Native Americans, and the indigenous peoples of Australia.

1988 Esther Berg (B) is building a children's home and ministry center in the Philippines. She writes, "We are currently enduring hurricanes and flooding, and the disease among the people that follows. Please pray."

Laurie A. McNeill (B) and Lisa Lynne Gollihue were married at Christ Church

class NOTES

Episcopal in Harwich Port, Massachusetts, on October 17, 2009. Laurie is the pastor of Central Presbyterian Church in Montclair, New Jersey. Lisa is a trial attorney with the Law Offices of Alan I. Lamer in Elmsford, New York. Seminary classmates who traveled to Cape Cod for the wedding included **Judy Walker ('88B)**, **Cynthia King-Guffey ('88B)**, **Lynn Elliott ('88B)**, and **Rebecca Migliore ('89B)**.

John S. Munday (M) recently published his first novel, *Cilantro, Not Coriander* (Plain View Press, 2009). It is his sixth book. Human rights activist and award-winning photojournalist Linda Panetta is quoted on the back cover as saying, "*Cilantro, Not Coriander* is a love story that also bears witness to El Salvador's violent war and U.S. complicity. From Philadelphia, to Guatemala, to the blood-riddled streets of San Salvador, you will be led on a riveting journey that begins with one young man's quest to follow his heart and live out his convictions."

1989 E. Quinn Fox (M) taught a January term course in medieval church history at the Evangelical Theological Seminary in Cairo, Egypt.

In September, **Eddie Soto (M)**, associate for Latin American ministries for Charleston Atlantic Presbytery in Charleston, South Carolina, served as an interpreter from Portuguese to English for Dr. Eber Lima, who gave a series of lectures on the development of Protestant missions in

Latin America at Erskine Theological Seminary.

1991 Glenn Perica (B) is pastor of the First Presbyterian Church in Farmington, New Mexico (www.1stpresfarmington.com).

Timothy C. Tennent (M) was inaugurated as the eighth president of Asbury Theological Seminary in Wilmore, Kentucky, on November 9, 2009.

1993 Joy Abdul-Mohan (E) wrote the foreword for *Forensic Scriptures* by Dr. Brian Brown, which was launched at The Riverside Church of New York. She continues to serve as principal of St. Andrew's Theological College in Trinidad.

Todd Cioffi (B, '07D) is assistant professor of congregational and ministry studies and adjunct professor of religion at Calvin College in Grand Rapids, Michigan.

Susan Rowland Miller (B) is associate executive director for Maumee Valley Habitat for Humanity. She is responsible for operations (construction, family relations, and volunteers), and is also a parish associate at Sylvania United Church of Christ in Sylvania, Ohio.

Amy Vaughn (B) serves as director of Healthy Peninsula, a community health initiative in Blue Hill, Maine.

Nancy Young (B), a PCUSA minister who most recently served as associate pastor of worship, liturgy, and music at

Trinity Lutheran Church (ELCA) in Midland, Michigan, has joined the Presbyterian Church (USA)'s General Assembly Mission Council as coordinator for racial ethnic and women's leadership development/racial ethnic schools and colleges, effective January 25, 2010.

1994 Ruth Santana-Grace (B), executive presbyter of San Gabriel Presbytery in southern California, participated in a forum on future leadership needs of the church in November at San Francisco Theological Seminary (SFTS). The forum was sponsored by SFTS and the Presbyterian Church (USA) Committee on Theological Education.

1995 Gillian Barr (B) is at Virginia Theological Seminary obtaining a one-year diploma in Anglican studies. She hopes to be ordained to the Episcopal diaconate in the fall of 2010 and to the priesthood in 2011.

Kenneth H. Carter Jr. (P), senior pastor of Providence United Methodist Church in Charlotte, North Carolina, was the featured preacher on September 27, 2009 on *Day 1*. This is the fifth consecutive year that Carter has preached on the nationally broadcast radio program.

Stewart Perry (B) celebrated his fifth anniversary as pastor at the International Church of Bangkok, Thailand, in 2009.

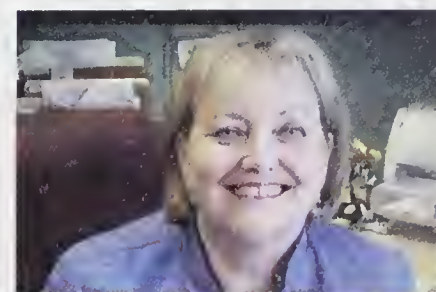
Margot Starbuck (B) will release her second book, *Unsqueeze: Springing Free from Skinny Jeans, Nose*

Jobs, Highlights, and Stilettos (InterVarsity Press), in July.

1996 As of September 2008, **Matt Hilgaertner (B)** is the solo pastor (stated supply) of Grace Church (PCUSA) in northeast Portland, Oregon.

Keith C. Kerber (B) writes, "After several years as primary caregiver for our three children, I went back into the workforce as a fund-raiser. I am currently managing the annual fund efforts for Thunderbird School of Global Management in Glendale, Arizona. I preach and teach now and then in local congregations."

Mary McKey (B) is part of a team leading some churches in the Presbytery of Tampa Bay through a new church growth program. The REACH Program (Reaching New Disciples for Christ) was featured in March by the Presbyterian News Service. McKey is the associate executive for nurture for the presbytery and was a classmate of **John Fullerton ('97B)**. His church was the example used in the article, which was part of a series on "significant outreach and evangelism ministries." **Gerry Tyler ('71B, '73M)**, executive presbyter of the Presbytery of Tampa Bay, came up with the inspiration for REACH while studying other growth programs during his sabbatical. ▽



class NOTES

Mark Watson (B) received his D.Min. from San Francisco Theological Seminary in May. His dissertation was on bringing an intergenerational ethos to the large or mid-size church.

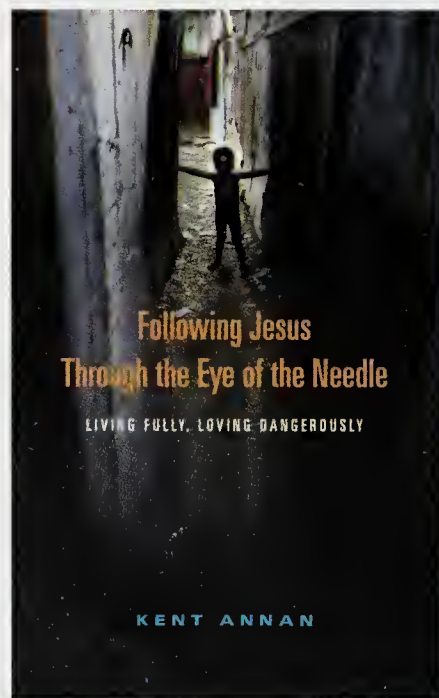
1997 John Ahn (B), assistant professor of Old Testament at Austin Presbyterian Theological Seminary, has coedited *Thus Says the Lord: Essays on the Former and Latter Prophets in Honor of Robert R. Wilson* (T&T Clark, 2009). The compilation of essays was published as a *estschrift* in honor and celebration of Robert R. Wilson and his work. Ahn is a former student of Wilson's who is the Hooper Professor of Religious Studies and professor of Old Testament at Yale Divinity School, and former chair of the Yale University Department of Religious Studies.

Kevin Diller (B) is professor of philosophy and religion at Taylor University in Upland, Indiana.

1998 Bryan Bass-Riley (B) was certified as a diplomate in CPE supervision by the College of Pastoral Supervision and Psychotherapy, and continues working as the director of pastoral care/CPE supervisor at the Nemours-Alfred I. duPont Hospital for Children in Wilmington, Delaware. He and his wife, **Lori ('00B)**, have been married for ten years and she has been the pastor of Christ Presbyterian Church in Gibbstown, New Jersey, for eight years. Their girls are Anna (eight) and Abby (five).

Richard Kannwischer (B) is the new pastor and head of staff of St. Andrew's Presbyterian Church in Newport Beach, California. He previously served the First Presbyterian Church of San Antonio, Texas.

1999 Kent Annan's (B) first book, *Following Jesus through the Eye of the Needle*, was just published by InterVarsity Press. The story follows Kent and his wife, **Shelly Satran ('00B)**, moving to Haiti, living with a family in the countryside, seeing the country devolve into a coup d'état, and reflecting on faith, missions, and service along the way. More about the book and ongoing work in Haiti at www.haitipartners.org. ▽



Jeff Gephart (B) is dean of students at The Bear Creek School, a classical Christian school in Redmond, Washington. He writes that he is happy to be back in the place where he grew up and to be near extended family. He is currently working on a doctorate in leadership at Seattle University.

Kyle Hite (B) received his D.Min. degree in May from McCormick Theological Seminary. He serves as pastor of Rocky River Presbyterian Church in Concord, North Carolina.

Kerry Patrick San Chirico (B) has received a Fulbright-Hays Dissertation Fellowship for 2009–2010. A doctoral candidate in South Asian religions at the University of California-Santa Barbara, he is researching interactions and exchanges between Hindus and Christians in North India. He is accompanied in India by his wife, **Sheri Bunn ('00B)**, and daughters Lucy (four) and Brigid (two).

2000 Ryan Brodin (B) is the new pastor of Abiding Savior Lutheran Church in Mounds View, Minnesota, and has also recently completed his certificate in pastoral leadership at Augsburg College in Minneapolis.

Stephen Faller's (M) book *Reality TV: Theology in the Video Era* has been published by Chalice Press (2009). The book explores the intersection of theology and pop culture in an accessible way for youth groups, adult Sunday School classes, and the general reader interested in how television shapes our worldview.

Kathryn Z. Johnston (B) and her son, Will (age four), have moved to Mechanicsburg, Pennsylvania, where on April 19, 2009, she was installed as the pastor/head of staff of Mechanicsburg Presbyterian

Church. She is ecstatic to be serving with fellow Princeton alum **Stephen Choi ('04B)**.

David J. Lose (D), Marbury E. Anderson Professor of Biblical Preaching at Luther Seminary, preached in August and September on *Day 1*, a weekly ecumenical radio program. He is the author of *Making Sense of Scripture*, published by Augsburg Fortress (2009).

In October, **Daniel So (B)** joined the board of directors of Justice Ventures International, a nonprofit organization that works around the world to secure freedom, justice, and restoration for the poor and oppressed.

Ebenezer Narh Yebuah (M) graduated from the joint Ph.D. program of the University of Denver and the Iliff School of Theology in 2009 in religious and theological studies. His dissertation title was "Toward Dialogic Interpretation of Psychological Belief in Spirits among the Gamei of Ghana."

2001 Catherine Clasen Askew (B) has taken on the role of "priest-in-residence" at the Northumbria Community's Mother House in the north-east of England (www.northumbriacommunity.org).

Matthew L. Camlin (B) became pastor of the First Presbyterian Church of Chester, West Virginia, on July 9, 2009. He and his wife, Diane, also welcomed their third child, Alasdair Matthew Camlin, on September 8. Alasdair joins his siblings Afton (four) and Liam (two).

Take a Bow

On October 21, 2009, **Darrell Armstrong ('99B)**, pastor of Shiloh Baptist Church in Trenton, New Jersey, delivered the opening prayer for the House of Representatives in Washington DC. Armstrong also participated in New Jersey Congressman Rush Holt's DC Day for New Jersey Religious Leaders, where more than sixty religious leaders from Central New Jersey met with members of Congress, the House chaplain, and members of the administration, including the White House Office of Faith-Based and Neighborhood Partnerships.

Keith Geiselman ('95B), pastor of the First Presbyterian Church of Ypsilanti, Michigan, won the first prize of \$500 from Alma College for a sermon contest they sponsored in celebration of the 500th anniversary of the birth of John Calvin. Geiselman preached three sermons on Calvin in July.

The Minnesota Women's Press honored **Kristine Holmgren ('79B)** with the Changemaker 2009 Award ("Changing the Universe through Women's Stories") for her leadership with the Dead Feminist Society of Minnesota. The award is presented to an individual who has "acted to improve the lives of women and girls in the year."



Holmgren founded the Dead Feminist Society to honor the vision of American feminism and to support Minnesota feminists in their commitment to stand for gender equality, dignity, and fairness.

In November, **Rob Morrison ('69B)**, pastor of Cornerstone Presbyterian Church in Jackson, New Jersey, won the New Jersey State Coalition for Inclusive Ministries Service Award for the church's ministry with the deaf. The coalition is an interfaith network of religious groups, service and advocacy organizations, congregations, individuals, lay people, clergy, families—people with and without disabilities and special needs all committed to supporting faith communities in working to fully include all people with disabilities or special needs as valuable members.

The Calvin Quincentenary in Geneva awarded its Lifetime Achievement Award for Liturgics to **Hughes Oliphant Old ('58B)**, "Dean of Reformed liturgical scholars in our day, for calling the

church back to the sources for worship according to scripture, affirmed by the fathers and reformers: Chrysostom, Augustine, and Calvin." The award was given on July 8, 2009, in Geneva, Switzerland, honoring exceptional scholarship and achievement, and was accepted by Terry L. Johnson of the Independent Presbyterian Church in Savannah, Georgia.

Cynthia Rigby ('89B, '98D) was selected as the single North American representative to the international Calvin conference, "Calvin and the Present Day World," organized by the Russian Christian Academy for the Humanities in Saint Petersburg, Russia. The conference was held in September. The title of her lecture was "Calvin and the Wondrous Glory of God."

Andrew Van Kirk ('08B, '09M) was awarded the Reverend Dr. E.F. Michael Morgan Director's Award by the Evangelical Education Society (EES) of The Episcopal Church for his outstanding work. Van Kirk used EES funding to develop a four-week typology curriculum for use in parish adult education: *Reading Stories, Reading Christ: The Bible, Typology, and History*. He is director of Christian education at All Saints' Episcopal Church in Princeton.



Angelique Walker-Smith ('95P), executive director of The Church Federation of Greater Indianapolis, received national distinction as a USA Senior Fulbright Scholar and Specialist. She was invited to serve (October 17 through November 1, 2009) in the Central West African nation of Cameroon, and was based at the USA Embassy in Doula and at a faith-based institution of higher learning in Kumba. Walker-Smith's role was to build fraternal relationships of goodwill as a USA representative by teaching, speaking, and serving as a facilitator, resource, and partner for faith-based community development initiatives reflective of local, national, and global interests.

In June, **Cheryle R.C. Hanna (B)** accepted a call to Yorkminster Park Baptist Church in Toronto, Ontario, Canada, as the associate minister of discipleship and spiritual growth.

Joe C. Hays (B) works as a fourth grade teacher for the St. Louis Public Schools via the Teach for America program. He writes that Teach for America is committed to eradicating the injustices in public education, and that he is happy in seeking this justice.

Millicent Wess (B) serves as chaplain at The Children's Hospital of Philadelphia.

2002 Karen Bullock (B) and her family recently enjoyed walking the Seminary campus during Thanksgiving break. Seeing the colors

of the leaves through the Miller Chapel windows, Karen couldn't resist taking some photographs. One of these was selected by *National Geographic's* "Your Shot" as one of the "Daily Dozen" photographs for December 3, 2009. To view the photo, visit

class NOTES

weddings & BIRTHS

WEDDINGS

Kathleen Brennan and Ryan Mills ('03B), October 11, 2009
Courtney Eschbach and Jason Wells ('04B), December 5, 2009
Millie Ahrham Shin ('08B) and Max Benjamin Tourtelot, November 13, 2009
Caroline East ('09B) and Chris Berardi ('09B), May 17, 2008

BIRTHS

Clara Elizabeth Grace to Leah and Mark Watson ('96B) on April 1, 2008
Theodore Maurice to Rosanna Piper ('98B) and Clifford Anderson ('96M, '05D) on September 11, 2009
Alasdair Matthew to Diane and Matthew Camlin ('01B) on September 8, 2009
Stephanie and Savannah to Elisa Bernal Corley ('01D) and Matthew Corley on June 24, 2009
Alexandra Grace to Tara ('03B) and Captain David Briton Bain on July 2, 2009
Else to Noelle Elida Tennis Gulden ('03B) and John Allen Gulden ('03B) on March 26, 2009
Solomon to April Davis Campbell ('04B) and Bob Campbell on November 18, 2008
Lilyan Melody to Deanna ('07B, '08M) and Mike Womack on October 2, 2009

<http://tinyurl.com/3x8tns> and select "December—Week 1."
Karen and her husband, Chris, copastor Central Presbyterian Church in Mobile, Alabama.

In September, **Matthias Gockel (D)** began a position in systematic theology at Friedrich-Schiller-Universität in Jena, Germany. A revised version of his dissertation was published in 2007 by Oxford University Press under the title *Barth and Schleiermacher on the Doctrine of Election: A Systematic-Theological Comparison*. He sends PTS classmates greetings from Germany.

Doug Resler (B) joyfully accepted the call to become senior pastor of Parker Evangelical Presbyterian Church in Parker, Colorado.

Danielle Grubb Shroyer (B) just published her first book in October, *The Boundary-*

Breaking God: An Unfolding Story of Hope and Promise, with Jossey-Bass. She continues to pastor Journey Dallas, a holistic missional Christian faith community in Dallas, Texas, and is still involved in Emergent Village (emergentvillage.org).

In November, **Jaeshin Soh (B, '03M)** became the new pastor of The Korean Presbyterian Church of Elizabeth, New Jersey. He previously served for five years as associate pastor of Pilgrim Church in Paramus.

2003 Erin Dunigan (B) was ordained as a minister of Word and Sacrament by the Presbyterian Church (USA) as a designated tentmaking evangelist on October 18, 2009, at St. Andrews Presbyterian Church in Newport Beach, California. Participating in the service were PTS alums **Dan Vigilante ('04B, E)**, **John Huffman ('65B, '83P)**, **Steve**

Yamaguchi ('88B, '02p), **Tina McCormick ('96B)**, **Gary Wilburn ('84P)**, **Lance Allen ('97B)**, **Erica Smith Thompson ('03B)**, and via video **Nick Zerwas ('03B)** and **Stuart Noble ('02U)**. View more photos at www.edunny.com. ▽



In November, the bishop of Long Island (Episcopal Church) appointed **Raewynne Whiteley (D)** canon theologian for the

Diocese of Long Island. She will continue to be rector of St. James Episcopal Church in St. James, New York, but will also advise the bishop on theological matters, be a resource person for committees and clergy, write a monthly column for the diocesan newspaper, and teach.

Shawn Zanicky (B, '07M) was installed as pastor of the First Presbyterian Church of Pleasant Valley, New York, on May 3, 2009, but has served the congregation since January 2009.

2004 Alastair J. Cherry (p) retired from the ministry in March and then served for three months at the Scots Church in Lausanne, Switzerland. Now back in Scotland, he is the presbytery clerk to the Presbytery of Greenock and Paisley in the Church of Scotland.

John Maxfield (D), an assistant professor teaching church history since August 2009 at Concordia University College of Alberta, Edmonton, Canada, has published *Luther's Lectures on Genesis and the Formation of Evangelical Identity*, (Truman State University Press), which was developed from his PTS dissertation.

Loren Pankratz (B) will be planting a church in Davis County, Utah, in 2010.

Neal Presa (M) recently completed his Ph.D. in liturgical studies at Drew University. He was appointed to a five-member delegation to

class NOTES

represent the World Alliance of Reformed Churches (WARC) for talks with the Pontifical Council for Promoting Christian Unity at the Vatican in February 2010, along with delegations from the Anglican Communion, the Lutheran World Federation, and the World Methodist Council. Presa also represented WARC, along with PTS professor of Old Testament Katharine Doob Sakenfeld, at the Faith and Order Plenary Commission of the World Council of Churches in October 2009 at Kolympari, Crete. ▽



Joni Sancken (B) has completed her Ph.D. in homiletics at Emmanuel College of the Toronto School of Theology and has started a postdoctoral fellowship in practical theology and religious practices at Candler School of Theology, Emory University, in Atlanta, Georgia.

2005 Nathan Carlin (B) has finished the requirements for the Ph.D. in religious studies at Rice University (which was conferred in January 2010) and has accepted a full-time academic post at the University of Texas Medical School in Houston.

On May 9, 2009, **Randall J. Forester (p)** received a Doctor of Ministry degree from Gordon-Conwell Theological

Seminary. His thesis was on "The Evangelical Pastor as Agent of Redemptive and Collaborative Change in a Mainline Church." ▽



2006 In May, **Melissa Johnson Bills (B)** was called as associate pastor of St. Timothy Lutheran Church in Naperville, Illinois. She was ordained to the ministry of Word and Sacrament in the Evangelical Lutheran Church in America on July 19, 2009.

Duncan MacLeod (B) has happily served since June 2009 as pastor of Westminster Presbyterian Church in Yakima, Washington.

Jourdan Turner (B) was ordained at the Woodlawn Baptist Church in Austin, Texas, on July 25, 2009. She is currently associate director of admissions at Oaks Christian School in Westlake Village, California.

2007 In October, **Darnell Moore (E)** was appointed by Newark, New Jersey's Mayor Cory A. Booker to the City of Newark's first LGBTQ Concerns Advisory Commission, and was installed as the commission's chair. PTS alum **Cheni Khonje ('07B)** gave the invocation at

the ceremony. Moore was also appointed to the Newark Youth Policy Board and accepted the position of associate director of Newark Schools Research Collaborative/Affiliate, Institute on Education Law and Policy. He was also named vice chair of the board of directors of Stop Shootin' Inc., and treasurer of the board of directors for New Jersey Women and AIDS Network. He wants fellow alums to know that some PTS graduates "are engaged in urban locales with projects that seek to undo oppressions based on one's actual or perceived sexual identity." ▽



2008 Jennifer Nichols (B) was ordained on January 10, 2010, as a minister of Word and Sacrament at the First Presbyterian Church in Bethlehem, Pennsylvania. She is currently chaplain at Moravian Academy in Bethlehem.

Brent Allan Raska (B, '09M) and his wife, **Erin ('09B)**, are ministering in Zambia as recipients of the Global Ministry Fellowship through Madison Avenue Presbyterian Church in New York City.

2009 Caroline East Berardi (B) has been called as associate pastor of the First Presbyterian Church in Anderson, South Carolina. She and her husband, **Chris Berardi (B)**, live in Greenville, South Carolina. Chris has recently received a call as an associate pastor at Grace Covenant Presbyterian Church in Mauldin. Both are natives of the South; Caroline of Charlotte and Chris of Atlanta.

Colleen Nelson (B) and **Stuart Strachan Jr. ('08B)** were married on June 13, 2009, in Colorado Springs, Colorado. The wedding party included PTS alums **Jonathan Cornell ('07B)** and **Amy Conner Cornell ('09B)**.

Andrew Wilson (D) received a post-doctoral fellowship from the Foundation for Interreligious and Intercultural Research and Dialogue, based at the University of Geneva, Switzerland.

Reunion 2010: From Gutenberg to Google October 25–29, 2010

All alumni/ae and friends of the Seminary are invited to attend all or part of the week, including worship, lectures, workshops, class events, and more. Join your classmates for Reunion 2010!

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This list includes gifts made
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The people who keep PTS growing
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Joe R. Engle: Faithful Seminary Friend

Joe R. Engle, a longtime friend of the Seminary, died January 17, 2010, in New York City. Engle was born January 26, 1922, to the late Perry L. and Georgia R. Engle, for whom a chair in homiletics at Princeton Seminary is named. He was a graduate of The Ohio State University and Harvard Business School, and cofounder of the Loctite Corporation in Hartford, Connecticut. Loctite was the first super glue.

Engle loved good preaching and church music, and he was extraordinarily generous to Princeton Seminary in support of both. He and his wife, Elizabeth, gave nearly nine million dollars to the Seminary over a period of about eighteen years, endowing the Joe R. Engle Chair in Homiletics, held by James Kay, the Elizabeth M. Engle Chair in Homiletics, held by Sally Brown, and the Perry and Georgia Engle Chair in Homiletics, held by Luke Powery.

Engle envisioned and endowed the annual Joe R. Engle Institute of Preaching, through which, each June, fifty preachers return to the Princeton Seminary campus to nurture and strengthen their preaching vocation in the company of colleagues.

Some 500 preachers have benefitted from the institute since its inauguration in 2003. "With this institute I am hoping to improve the quality of preaching in the nation's pulpits," Engle told *inSpire* in a 2003 article (summer/fall 2003, p.11). "The main purpose of a seminary is to educate people for the parish ministry, and in the Presbyterian tradition, preaching should be one of the highest priorities. When preaching is good and effective in the local church, then that church is usually thriving." A lover of music, Engle also gave the Fritts organ in Miller Chapel. These gifts have enhanced the work of the Seminary in educating pastors as preachers and leaders of worship.

A lifelong Presbyterian, Engle served on the board of Union Theological Seminary in the City of New York, where he endowed a chair in homiletics. He also established a scholarship for needy students from Coshocton County, Ohio, to attend the The Ohio State University.

To contribute to the Engle Institute of Preaching, contact Claire Noon, director of development, at 1.800.622.6767, ext. 7750.



Joe Engle, above, made it possible for preachers to hone their craft at the Seminary's annual Engle Institute of Preaching.



Photo: Leigh Photo

John H. Sawyer ('01B)
Byron Wesley Smith III
50th Anniversary of St. James Presbyterian
Church, Littleton, Colorado
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Bertil Edgar Gartner
Gilbert Jordan Horn ('65B)
David E. Ling ('52B)
John E. Luchies ('39M)
George S. Maxwell ('29B)
Naomi Yvonne Pleasants Maxwell
Janet A. Noble-Richardson ('87B)
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Craig M. Sell ('02B)
Neil M. Stevenson ('68M)
Cullen I K Story ('64D)

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In Memory of

Scott Schuller ('06B) on his birthday
September 6
Scott Schuller ('06B)

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John S. and Mary B. Linen

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Philip Rodgers Magee ('52B)

Dana Ferguson Myers Memorial Fund

In Honor/Appreciation of

Dana Ferguson Myers ('91B)

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Ansley G. ('42B, '44M) and
Jane R. Van Dyke

Mrs. Harry Bushnell Weld Scholarship Endowment Fund

In Memory of

Harry Bushnell Weld

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In February the library hosted a dinner and presentation to celebrate the publication of a new book about President John A. Mackay, written by John Metzger, son of the late Princeton Seminary professor of New Testament Bruce M. Metzger. The book, *The Hand and the Road: The Life and Times of John A. Mackay*, is a 560-page biography of the author's grandfather, who was one of the outstanding churchmen of the twentieth century.

Mackay was president of the Seminary from 1936 to 1959. The book traces his

childhood in Scotland, his studies in Aberdeen and at Princeton Seminary, from which he graduated in 1915, his service as a missionary in Latin America and as a member of the Board of Foreign Missions of the Presbyterian Church, and his ecumenical work as one of the founders of the World Council of Churches, as well as his presidency. Mackay earned national attention with his famous 1953 "Letter to Presbyterians," in which he exposed and challenged the threat to civil liberties posed by the McCarthyism of the early Cold War period. ✱

Last fall Dr. Ernest Campbell, a Princeton Seminary alumnus (Class of 1948) and from 1968 to 1976 pastor of the Riverside Church in New York City, donated to the library a complete set of his sermons preached at Riverside Church. The collection contains 250 pamphlets.

Campbell was one of the most noted preachers of his generation; his sermons were frequently heard on radio and television. He taught homiletics at both Princeton Seminary and Union Seminary in New York and gave Princeton Seminary's Stone Lectures in 1975 on the topic "Preaching Today." He was known for his commitment to both the personal and the social dimensions of the gospel, and was an active participant in the Civil Rights movement and one of the first clergymen to speak out against the Vietnam War. ✱



John Metzger spoke to Seminary friends about his new book on John Mackay.

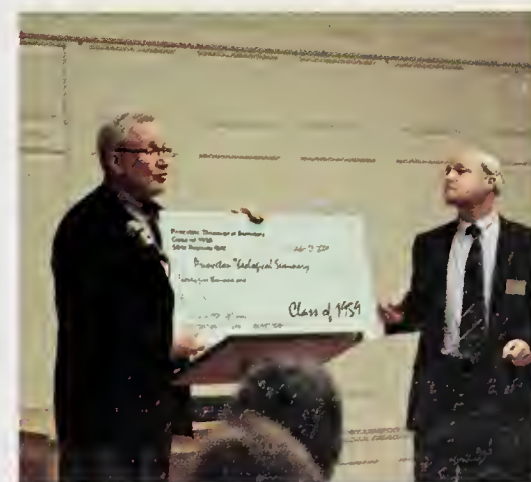
Class of 1959 Gives Fund for International Field Education

In honor of its fiftieth anniversary in 2009, the Class of 1959 created the John A. Mackay Memorial Endowment Fund for Overseas Field Education. "The gift is in appreciation for the ministry to us of President John Alexander Mackay, who retired the year we graduated," said Donald Steelberg, chair of the class's steering committee. "His distinguished presence was that of a foremost church leader who had not only confronted the narrowness of America's political vision, but who also won the right to speak because of his ecumenical work and his concern for the Hispanic and Portuguese people he had served much of his life. The fund is dedicated to strengthening the education of students for ministry—particularly Hispanic and Portuguese students, who represent a growing part of the American church. The steering committee thanks the class members for their gifts." Mackay served in the mission field in South America for twenty years before becoming president of the Seminary in 1936.

The income from the fund will be used to support full-time students who are preparing for or engaged in field education outside of the contiguous United States, including underwriting transportation costs, student stipends, language studies, and housing at the placement site. Preference will be given to students placed in areas where the primary language is Spanish or Portuguese.

"Through this fund students will learn how God's call to ministry can be and is being expressed throughout the world," said Chester Polk, the Seminary's associate director of field education. "They will explore and learn how context shapes communities, ministry, and individuals as they gain in-depth understanding of themselves and others by being immersed in a cross-cultural context in an international setting."

During the summer of 2009, thirteen students completed a field education requirement abroad, including in Ghana, Japan, Puerto Rico, the Republic of India, South Africa, and South Korea. In academic year 2008–2009, three students were in international field education placements, one in Brazil, one in Ghana, and one in Northern Ireland. Students have also done field education in Cambodia, the Dominican Republic, England, Germany, Haiti, Israel, Jamaica, Kenya, Mexico, Scotland, and Switzerland.



Donald Steelberg, Class of 1959, presents his class's 50-year anniversary gift to the Seminary to President Torrance.

Photo: Kim Schmidt

investing in MINISTRY

Trustees—Princeton's Strongest Supporters **Todd Jones**

BY HEATHER ROOTE FALLER

Todd Jones graduated from the University of Pittsburgh as a classics and political science major, thinking he was headed for law school. As a college student, Jones worked full time for three summers at a camp at Fox Chapel Presbyterian Church in Pittsburgh, Pennsylvania. The church was led by assistant pastor Jim Welch (M.Div., 1965) and pastor and head of staff Chris Matthews (M.Div., 1965). [Current PTS Trustee John T. Galloway Jr. succeeded Matthews in 1980.] "Seeing what that church was doing, I wondered if this could be something God was calling me to be a part of," Jones said. "I felt drawn to what kind of difference a vital, faithful church could make in the world."

Jones followed that call to Princeton Seminary. At the opening Convocation service in 1976, Jones heard Bryant Kirkland preach in Miller Chapel. "I still remember him telling us about those transformational moments that God offers that had occurred for him during his years at PTS," said Jones. "He said, 'I can't tell you when or how they will come. I can tell you how they came to me. But I promise you if you remain open, those moments will come, because that's what God does through the Holy Spirit.' I remember that like it was yesterday," said Jones.

Jones has been following the Spirit since that "yesterday" years ago. After PTS, he went to Scotland, to Edinburgh University's New College Divinity School for a year of study, and then to pastorates at four churches over the past twenty-nine years. "Churches that are healthy make an impact, not just through lives of their members, though that's no small thing, but through ministry and mission," he said. "The churches I've served have had visions beyond their walls."

Jones's first call out of Seminary was as associate pastor at the Presbyterian Church of Basking Ridge in Basking Ridge, New Jersey. The pastor at the time was John Calvin Knox Jackson (M.Div., 1953), whose preaching inspired Jones to consider the "impact preaching can have on the church."

Four years later Jones was called to Westminster Presbyterian Church in Columbia, South Carolina, where he was the only pastor, and in 1991 he moved to the First Presbyterian Church of Spartanburg, a 2,000-member congregation, where he stayed for eleven years. In the fall of 2002 Jones was called to the First Presbyterian Church in Nashville, Tennessee, where he continues to serve its 4,000 members.

In 1997 former PTS President Tom Gillespie informed Jones that he had been asked to serve on the Board of Trustees. "I was overwhelmed and surprised, and I didn't have to think whether I'd say yes. I've felt an incredible sense of indebtedness to Princeton," he said.

As a trustee Jones has served on many committees, including the Library Committee and the Development Committee. Having led stewardship campaigns in three of the four churches he's served, Jones said, "People are healthiest when they're generous." Currently he is chairing the Seminary Relations Committee and serving on the Facilities Committee.

Jones values the Seminary's mission to be "a community that gathers scholars who can light fires in people's lives that sustain them for a lifetime." He explained, "I was a textbook case of what's supposed to happen to you in seminary: all the foundations were shaken and I started to rebuild a faith that fit—not a faith that was all figured out, but one that was real and exciting and that I could live into."

Those Spirit-filled moments Kirkland boldly promised did come, and have continued throughout his ministry. "Every time I baptize a baby or serve the Lord's Supper, every time I step into the pulpit to read scripture or pray or preach, I think about Professor Bill Beeners's lessons, those experiences that he shared that have been so sustaining and formative." He remembers Professor Bruce Metzger's lectures on the New Testament and course on the person and work of Christ. And, "I still draw on so many things that emerged out of Professor Diogenes Allen's classes, especially the question of suffering and the problem of evil," he said.

The problem of suffering and evil weighs heavily on today's pastors. "The professors created sparks that became sustaining flames," Jones said. "Pastors live every day with people sustaining losses, living in the midst of brokenness. We're often that way ourselves. We need a source of sustenance and life and renewal for us."

As a pastor, Jones found a way to preserve the vital spark that sustained his ministry. As a trustee, he seeks to nurture the Seminary so that it can help keep the Spirit ablaze in future generations of pastors. "I've made a major commitment to the library. The library is a treasure, and PTS has been blessed with remarkable resources. I'm excited about the vision of a theological library to serve the church in the world," he said. "I give to Princeton joyfully, because the Seminary has given so much to me, and because I believe deeply in its mission." ✱



Photo: The First Presbyterian Church, Nashville, Tennessee

Todd Jones

in MEMORIAM

Blessed are the dead...who die in the Lord. Yes, says the Spirit, they will rest from their labors, for their deeds will follow them.

Revelation 14:13

1940: Ralph W. Hand Jr.
November 3, 2009
McPherson, Kansas

1941: William G. Borst
October 12, 2007
Goddard, Kansas

Charles S. Webster Jr.
October 7, 2009
Naples, Florida

1944: B. Franklin Elser
October 21, 2009
Liberty, Missouri

Kenneth A. Hammonds
December 1, 2009
Newtown Square, Pennsylvania

Richard B. Norton
January 4, 2010
Englewood, Colorado

1945: Truman P. Mohn
August 20, 2008
Minneapolis, Minnesota

John R. Rodman
January 4, 2010
Louisville, Kentucky

1946: M. Allen Kimble
October 12, 2009
Evanston, Illinois

Arthur J. Yunker Jr.
December 1, 2009
Northport, Alabama

1947: Warren G. McCready
November 5, 2009
Kettering, Ohio

John D. McDowell
October 12, 2009
Midland, Michigan

Robert S. Meyer
January 25, 2010
New Milford, New Jersey

1948: Fred C. Bischoff
December 2, 2009
Lynchburg, Virginia

Walter J. Vierling
July 14, 2006
Arlington, Virginia

1949: Robert S. Bower
September 11, 2009
Glen Burnie, Maryland

George C. Krebs
December 6, 2009
La Crosse, Wisconsin

Neal A. Kuyper
November 11, 2009
Seattle, Washington

Fred M. Sevier
December 24, 2008
Brea, California

1950: Harry A. Soloos
June 30, 2009
Salem, Oregon

1951: Chalmers H. Goshorn Jr.
January 10, 2010
Waynesboro, Virginia

Neal N. Herndon
July 30, 2009
Greensboro, North Carolina

1952: Doris Kissling Hamilton
July 14, 2008
Belhaven, North Carolina

Marisa G. Keeney
August 27, 2009
Taylors, South Carolina

Raymond W. Lumley
September 28, 2009
Livonia, Michigan

John D. Thomas
September 15, 2009
Deerfield Beach, Florida

1953: Howard W. McFall Jr.
August 22, 2009
Roselle, New Jersey

1954: Joseph C. Fowler
November 15, 2008
New Hempstead, New York

1955: Lona Rives Fowler
August 22, 2009
Monroe Township, New Jersey

John B. Mathews
August 12, 2009
West Chester, Ohio

Lewis S. Mudge
September 11, 2009
Berkeley, California

1956: Frank E. Ball
July 24, 2009
Chicago, Illinois

Robert G. Kesel
September 23, 2009
Downingtown, Pennsylvania

1957: Ray C. Downs
December 13, 2006
Atlanta, Georgia

Donald T. Kirkwood
April 20, 2008
Quarryville, Pennsylvania

1958: Arba L. Hudgens
July 25, 2009
Oakland, California

William J. Waterman Jr.
December 20, 2009
Canaan, New York

1959: Benjamin Preston Bogia
November 19, 2009
Princess Anne, Maryland

Willis H. Burget III
October 25, 2009
New York, New York

in MEMORIAM

1960: George A. Rowland
July 15, 2009
Lansdale, Pennsylvania

Peter S. Wendell
December 18, 2009
Virginia Beach, Virginia

1961: Donald T. Stewart
September 13, 2009
Geneseo, Illinois

1962: Joseph H. Deibert
November 6, 2009
Reading, Pennsylvania

1963: Robert N. Harter
February 25, 2010
Northfield, Minnesota

Raymond D. Scott
February 19, 2010
Charlotte, North Carolina

1964: Richard R. Preston
December 19, 2009
New York, New York

1965: Maxwell D. Craig
September 26, 2009
Stirling, Scotland

Paul A. Westman
September 24, 2009
Pennsville, New Jersey

1966: Daniel C. DeArment
June 10, 2009
Sarasota, Florida

Charles C. Martin
September 20, 2009
Kennett Square, Pennsylvania

1967: Eugene R. Ackerman
May 9, 2009
Westminster, Maryland

1968: Neil M. Stevenson
November 21, 2009
Williamsburg, Virginia

1969: Thomas R. Disbrow Jr.
August 1, 2007
Quakertown, Pennsylvania

Warren W. Lane
December 16, 2009
Buffalo, New York

1970: J. Paul Cameron IV
August 24, 2009
Washington, Pennsylvania

1971: William A. Guy
November 18, 2009
Silver Spring, Maryland

Lawrence C. McAuliffe
October 12, 2009
West Roxbury, Massachusetts

William W. Poynter
October 31, 2008
Fargo, North Dakota

1972: William A. Quick
June 4, 2009
Shoreline, Washington

1973: Arthur D. Seeland
October 23, 2009
Barnegat, New Jersey

1974: Douglas S. Cook
September 10, 2009
Seattle, Washington

William Charles Eelman
November 29, 2007
Burlington, New Jersey

Mary M. Westall Large
February 4, 2010
Evans, Georgia

1975: Michael J. Alliegro
August 17, 2009
Metuchen, New Jersey

1976: James Warren Desmond
October 15, 2009
Granville, Massachusetts

1979: Don W. Frogge
February 20, 2008
Roeland Park, Kansas

Jack D. Thomas
January 24, 2010
Neptune, New Jersey

1981: Patricia J.R. Briegs
October 29, 2009
Woodbridge, New Jersey

William F. Schladebeck
June 30, 2009
Cream Ridge, New Jersey

1982: Peter A. Foreman
September 4, 2008
Elton, Pennsylvania

1984: William R. Wolfe
April 26, 2009
Durham, North Carolina

1986: Melinda Jo Vonarx
July 13, 2007
Greenville, Pennsylvania

1988: Compton A.L. Williams
June 14, 2009
East Windsor, New Jersey

1989: George H. Henderson
October 7, 2007
Bronx, New York

Victor Manuel Mercado
April 27, 2009
San Juan, Puerto Rico

Patricia A. Whiteley
January 31, 2009
Lawrenceville, New Jersey

1991: Wesley Nam
August 27, 2008
Bellaire, Texas

1994: Barry G. Sommerfeld
October 28, 2006
Big Pine Key, Florida

2002: Yaqub Mohamed
November 8, 2008
Minneapolis, Minnesota

BUILDING COMMUNITY IN CRISIS

BY RICHARD FENN

In the 1960s I was serving a congregation that was deeply troubled and divided, as was the nation itself, over the war in Vietnam and the civil rights movement. Baffled by the intensity of the fear and anger in my congregation and in the community, I needed not only more experience, insight, and compassion, but also a firm grasp of just what makes a church and the larger society profoundly fearful and divided. At that time Princeton Seminary was offering a master's degree in theology on a schedule that accommodated the work of hard-pressed parish clergy. Over two critically important years I attended the Seminary on my days off, and discovered how a theological education could inform and guide ministry in the midst of crisis.

The Seminary still wants to serve the ministry in these years of continuing crisis. As our strategic plan puts it, "Mission relates to how we deal with both plenitude and with shortages. Out of our plenty (instructional and material), we have corresponding blindnesses, so how may we become less blind in the midst of plenty?" I want to know how you are coping with the crises that you face from day-to-day, and how you want the Seminary to support you in your ministry.

In one relatively affluent congregation I know, at least one member is facing foreclosure. How are you coping with foreclosures in your congregations and in your communities? In some congregations home healthcare for the elderly may soon be reduced. Members of your congregations may be losing their jobs, or dropping out of school or college to support their families, or losing their health insurance and their pensions. How are you finding ways to help them survive in the meantime and in the long run, and to sustain their hope for the future and their trust in the basic institutions of our country?

From the churches' courageous and creative response to disasters like Hurricane

Katrina or the attack on the World Trade Center, we know that churches can forge new trust, make vital connections among strangers, and build new communities in the midst of ruined cities. The churches of our nation still have an earned reputation for caring for their communities and for practicing what they preach. Some African American churches help their members pay off their mortgages and keep their houses. Many mainline churches cooperate with each other to provide food banks, and in some communities the number of people coming to these food banks is rising sharply. Many Pentecostal churches are organized to care for every last man, woman, and child among their members. Some conservative churches have developed, and are prepared to carry out, effective plans for disaster relief, should their communities be hit by a terrorist attack or by a catastrophic storm.

What major institution will the people trust if not the church, the synagogue, or the mosque? The "people of the book" are required to be as good as their word. They live by the promises of their God, and they are expected, always, to stand by their word. That is why, among all of America's institutions, it is the communities of faith and their grassroots organizations that still receive relatively high levels of trust and respect.

I ask you to contribute your experience, your ideas and suggestions, your plans, and your needs. I ask this in the spirit of our strategic plan, which states, "Our academic curriculum and our mission must be closely interlocked. This means that awareness of the changing world and our unique ability to reach out as a place of Christian learning should galvanize our every activity and choice."

Share your experience of the various crises that are facing this country. How have you experienced the loss of homes or of jobs in your community, and how have you been able to respond? Do the laity exercise leadership when someone is facing foreclosure or cannot afford education or healthcare, or

when someone's pension evaporates and she or he must work in old age? Do the local clergy cooperate with one another? Do you seek help from denominational resources? Do the churches in your community share their experiences and their resources, and are you discovering new forms of cooperation and mutual support among local churches and faith communities? How are you finding ways to strengthen and restore the basic trust of your congregations? How are you responding to people who have lost their future, and who already know what it means to be left behind?

I think that it is dangerous that so many are apparently losing faith in America's institutions and in the democratic process itself. I fear that if many more lose their faith in our institutions, this country may develop the same sort of cultural despair that led Germany into fascism. It is a despair that already fuels much of the antagonism so apparent in American talk shows and town meetings. In asking you these questions, and in hoping for direct and searching replies from many of you, I trust that we will find ways to work together to tip the balance in our communities away from despair toward hope, away from mutual distrust toward new forms of community-building and trust.

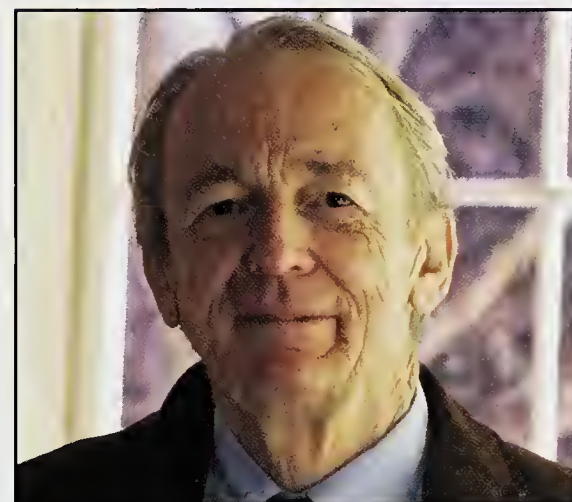


Photo: Erin Dunigan

Richard Fenn is the Maxwell M. Upson Professor of Christianity and Society at Princeton Theological Seminary.

Send responses and contributions to inspire@ptsem.edu, and visit *inSpire* online to find links to resources for churches. ▶

CALENDAR

Latino Leadership Institute

Thursday, May 6 and Friday, May 7

The Erdman Center, School of Christian
Vocation and Mission

For more information or online
registration, call 609.497.7990 or visit
www.ptsem.edu/cvm.

Congreguémonos

Saturday, May 8

The Erdman Center, School of Christian
Vocation and Mission

For more information, call 609.497.7990
or visit www.ptsem.edu/cvm.

Institute of Faith and Public Life: A Theological and Ethical Framework for Engaging the Public

Do Justice. Love Mercy. Walk Humbly.

Wednesday, May 19 through Friday, May 21

The Erdman Center, School of Christian
Vocation and Mission

For more information or online
registration, call 609.497.7990 or visit
www.ptsem.edu/cvm.

Biblical Studies Department Lecture "Old Testament Study: What Lies Ahead"

Wednesday, May 19

3:00 p.m., Stuart Hall, Room 4

Dr. John H. Hayes, Professor of Old
Testament Emeritus, Candler School of
Theology at Emory University, lecturer



Baccalaureate

Friday, May 21

3:00 p.m., Nassau Presbyterian Church
in Princeton

Commencement Exercises

Saturday, May 22

4:00 p.m., Princeton University Chapel

The Joe R. Engle Institute of Preaching

Sunday, June 6 through Friday, June 11
Princeton Seminary Campus

For more information, contact
609.497.7990.

CONGREGUÉMONOS:
EL Liderazgo Navegando En Un Contexto Cambiante

Fecha: sábado, 8 de mayo
9:30 a.m. hasta 4:30 p.m.

Tema: ¿Cómo ministrar con integridad de identidad a la cambiante
realidad Latina en los Estados Unidos? Habrá talleres, un concierto
durante el almuerzo, y un servicio de adoración.

INVITADOS:

Catedrático Invitado
DR. SAMUEL PAGÁN

Artista Invitado
ADLAN CRUZ (PIANISTA VIRTUOSO)



For a complete and updated listing of events at PTS, visit our online public events calendar at www.ptsem.edu and select the public events calendar link.



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